



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

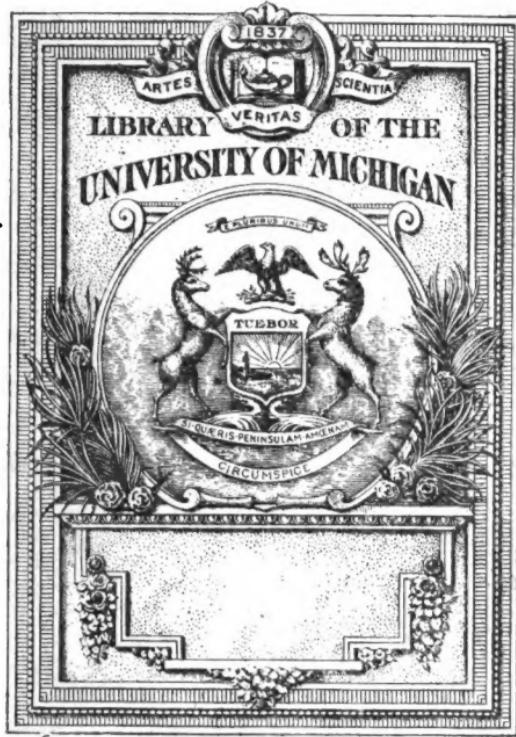
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



820
K55-.

STANDARD ENGLISH



12661

THE SOURCES OF STANDARD ENGLISH

T. L. Kington Oliphant
BY
T. L. KINGTON OLIPHANT, M.A.

Attention Reader:

This volume is too fragile for any future repair.
Please handle with great care.

UNIVERSITY OF MICHIGAN LIBRARY-CONSERVATION & BOOK REPAIR

MACMILLAN AND CO.

1873

All rights reserved

Digitized by Google

LONDON: PRINTED BY
SPOTTISWOODE AND CO., NEW-STREET SQUARE
AND PARLIAMENT STREET

P R E F A C E.

THIS book does not pretend to be a history of the English tongue ; I attempt nothing more than to trace the way in which one special dialect took the lead in our island ; I also try to point out the earliest instances of corruptions in our speech. Hence attention must be given to the North rather than to the South ; we must think more of the first appearance of the New in the Northumbrian Versions of the Bible, than of the last traces of the Old in the Ayenbite of Inwyt and works still more modern. We must look to York rather than to Canterbury. I may mention that, until I began to study English with thoroughness, I had no idea how much of our Standard speech is due to Northern shires ; how much influence the Norsemen have had in our land ;¹

¹ When weighing the corruptions of the Old English, we shall find that two-thirds of these are due to the shires held by the Norsemen ; the remaining one-third is due to the Lower Severn and to the shires lying south of the Thames.

how many of our idioms, seemingly modern, date from long before the Norman Conquest; and how many hundreds of our Romance words were used so far back as the Thirteenth Century.

With the help of our old writers, I mark the advance of our tongue; much as the changes in English Architecture for four hundred and fifty years may be traced by the man who visits in succession the Cathedrals of Durham, Lincoln, Exeter, and Winchester; or as the improvements in the English Constitution may be traced, from the woods of Germany to the Convention Parliament in 1689, by the documents printed in the small work of Professor Stubbs.

It is always well to begin from the beginning; I have therefore started from a point, that would have astonished the most keen-sighted of philologists seventy years ago. Mighty indeed were the results wrought by the great discovery as to the true use of Sanscrit.¹ Of these results the best idea may be formed by any one who compares the writings of Garnett with those of Horne Tooke. The two men were for many years contemporary; yet, thanks to the great discovery, the philological knowledge of

¹ We have lately naturalized the German word *umlaut*, thus marking the nation which has most claim on Philologists. A less peaceful age than our own naturalized *plunder*, which came from the same land.

Garnett is as far above that of Horne Tooke as Stephenson's engine outstrips Pharaoh's chariot. It is a loss to mankind that Garnett has left so little behind him. He seems to have been the nearest approach England ever made to bringing forth a *Mezzofanti*, and he combined in himself qualities not often found in the same man. When his toilsome industry is amassing facts, he plods like a German; when his playful wit is unmasking quackery, he flashes like a Frenchman. He it was who first called attention to the varying dialects of England and who first endeavoured to classify them. This work has since his death been most ably achieved by Dr. Morris.

To this gentleman I am under the greatest obligations, since he has looked over my proof-sheets as far as page 240; and many a correction do I owe to him. I have sometimes dared to differ from him, not without fear and trembling. As to what he has done for English Philology, I may perhaps be looked upon as a prejudiced witness; I therefore prefer to quote from Mr. Murray's 'Dialect of the Southern Counties of Scotland,' p. 40, published in 1873 (Transactions of the Philological Society): 'Very recent is our knowledge of any facts connected with the distribution and distinguishing characteristics of the dialects of the thirteenth and fourteenth centuries—a region

of research which was all but a *terra incognita* when taken up by Mr. Richard Morris. His classification of the Early English dialects into Southern, Midland, and Northern, with the careful discrimination of their grammatical forms, has introduced order and precision into the study.'

It is not too much to say that the man who shall henceforth undertake any work upon the English tongue, without having always before him the grammatical works of Dr. Morris and Dr. March, must be the greatest of fools. I have followed Dr. March in my first Chapter, and have also consulted Bopp, Guest, Bosworth, Wedgwood, Marsh, Latham, Earle, and Max Müller. Thanks to the labours of the Early English Text Society, a writer of 1873 has great advantages over a writer of 1863. The English Homilies of the Twelfth Century, edited by Dr. Morris, are in themselves a mine of wealth to the Philologer. One of my best aids has been Dr. Stratmann's Dictionary of the Old English Language. This includes all words used between 1120 and 1440; the last Volume of the work did not reach me until April, 1873. Many new words and idioms in Orrmin, Layamon, and the *Ancren Riwle* were overlooked by me when I first went over those books, until afterwards the Dictionary forced the words upon my notice.

Without its help I could not have drawn up the lists of the new terms that cropped up between 1300 and 1500.¹

I must apologize to those of my readers, who are unlearned, for the Latin in my text; the truth is, that there are so many shades of meaning in our words, that I cannot thoroughly explain myself without falling back upon the foreign tongue. When specifying English words, I have almost wholly confined myself to terms in use in 1873; of these, about fifteen hundred, I think, occur in my pages. In a work like this, ranging over the monuments of twelve hundred years, mistakes will be made; I have no doubt that I have sometimes assigned to a new word a date later than its real first appearance in England.

It is but fair to warn those who love to call a spade 'an horticultural implement,' that they will not relish my Sixth Chapter.²

¹ One of the charms of Philology is, that new facts bearing upon it are always forthcoming, if a man will but keep his eyes and ears open. I for one have picked up much from gamekeepers and sextons in many a shire. In the Orton-Tichborne trial (the one for perjury), a Hampshire witness called the stump of a tree 'the *more*.' This word may be seen in the Dorsetshire poem of 1240, which is quoted in my work. The *more* occurs in the trial as reported by the Daily Papers of September 4, 1873.

² Like a trusty sentinel, I sound an alarm against the enemy's approach down to the very last moment. September, 1873, has been remarkable for the opening of the new Town Hall at Bradford, for

The printers have been good enough to let me write *rime* in the English, and not in the Greek, way. But I may mention that they have in general struck out *z* in favour of *s*; thus they have printed *civilise* instead of the *civilize* I wrote. Had they made alterations in a *Teutonic* word, I should at once have sprung to the rescue. I give this as an instance of the shifting that may be remarked in the history of the English tongue: some change or other is always at work. Caxton and his sons have ruled our spelling for the last four hundred years; in the instance referred to above, they may justify their alteration by Wickliffe's verb *evangelise*.

I rejoice to see that England is waking up at last to the importance of studying her own tongue in all its stages; and I hope that this small book, my first attempt in Philology, may help forward the good cause.

the English Pilgrimage to St. Marie Alacoque, and for the abandonment of France by the Germans. Our penny-a-liners called the Town Hall a *grandiose* building; asked what was the *rationale* of pilgrimages; and described the men of freed Verdun as *ingurgitating spirituous stimulus*. What will a penny paper of 1973 be like?

CHARLTON HOUSE, WIMBLEDON :
October 14, 1873.

CONTENTS.

CHAPTER I.

ENGLISH IN ITS EARLIEST SHAPE.

	PAGE
The Aryan Clan on the Oxus	1
Their way of life	2
Words common to Sanscrit and English	3, 4
Aryan Suffixes kept by us	5
The origin of <i>ward</i> and <i>like</i>	6
Aryan Comparatives and Superlatives	7
The Aryan Verb—Strong Perfects	8
The Participle, Strong and Weak	9
Aryan Irregular Verbs	10
Our forms akin to Latin and Greek	11
Our forms akin to Lithuanian	12
The Three divisions of Teutons	13
Inflections of their Substantive and Verb	14
Teutonic Endings of Nouns	15
Weak Perfects—Inroads on the Celts	16
The Teutons attack the Latins	17
450. The Beowulf, an English Epic	18
The English seize Britain	19
600. They are Christianized	20
Old English Substantives	21
Old English Adjectives	22

A.D.		PAGE
	Old English Pronouns	23
	Old English Verbs	24
	Letters cast out or put in	25
	Exchange of letters	26
	Prepositions still used in the old way	27
	The use of <i>man</i> —English Negation	28
	The Verb—The Article	29
	The Verb <i>do</i> prefixed to other Verbs	30
	Adverbial Idioms	31
	Corruption of words—Loss of Accents	32
	Alliterative Poetry	33
	It still keeps its hold on us	34

CHAPTER II.

THE OLD ENGLISH, 680-1120.

THE MIDDLE ENGLISH, 1120-1300.

	Northumbrian English	35
680.	Cadmon's Runes on the Ruthwell Cross	36
737.	Another piece of Cadmon's	37
800.	The Northern Psalter	38
	Its peculiarities	39
876.	The Norse Settlement in England	40
	Its abiding influence	41
900.	The Rushworth Gospels	42
	Southern and Northern English contrasted	43
924.	King Edward's Conquests	44
941.	The Five Danish Burghs	45
954.	Eadred becomes the One King of England	46
	The Danish influence on New English	47
970.	The Lindisfarne Gospels	48
	Southern and Northern English contrasted	49
	Norse corruptions	50
1066.	The French Conquest	51
1090.	The Legend of St. Edmund	52

A.D.		PAGE
	Corruptions in the Saxon Chronicle	53
	Slow change from Old to New	54
	Interest attached to Peterborough	55
1120.	Its Forged Charters	56
	The letters <i>h</i> and <i>g</i> replaced	57
	The Dative replaces the Accusative	58
	Break-up of Case-endings	59
	New use of Prepositions	60
	Clipping of Infinitives and Participles	61
	The Northern, Midland, and Southern Shibboleths	62
	New Teutonic words crop up	63
	Scandinavian words come in	64
1120.	Specimen of East Midland Dialect	65, 66
1120.	Specimen of Southern Dialect	67
	A later Version of <i>Ælfric's Homilies</i>	68
	<i>O</i> and <i>ch</i> replace <i>a</i> and <i>e</i>	69
	New Relatives—The letter <i>ȝ</i>	70
	Lines on the Grave	71
1160.	The Peterborough Chronicle	72
	Southern corruptions appear	73
	<i>K</i> , <i>qu</i> , and <i>gh</i> are found	74
1160.	Specimen of East Midland Dialect	75, 76
1160.	Specimen of Southern Dialect	77, 78
	Early Rimes—The Sound <i>au</i>	79
	<i>V</i> and <i>w</i> replace <i>f</i> and <i>g</i>	80
	<i>Sh</i> replaces <i>sc</i>	81
	Change in Nouns and Verbs	82
	Change in Meaning of Words	83
1170.	The Moral Ode—The Worcester Manuscript	84
	<i>Ou</i> replaces <i>o</i> —The new <i>besiden</i>	85
	The Hatton Gospels	86
1180.	The Essex Homilies—The form <i>ie</i>	87
	Clipping of Words—New phrases	88
	The Masculine and Neuter Article confused	89
	New Norse words	90
1200.	King Alfred's Proverbs	91
	Orrmin	92

A.D.		PAGE
	His Norse origin	93
	His probable abode	94
	His many corruptions	95
	His new Pronouns	96
	His Norse words, kept by us	97
	His Prepositional compounds	98
	He uses <i>that</i> for <i>thilk</i>	99
	<i>Theirs, what man, thyself</i>	100
	<i>Forthwith, right, or, alone, same</i>	101
	He replaces <i>æ</i> by <i>a</i>	102
	Change in the meaning of words	103
	The Norse auxiliary <i>mun</i>	104
	Strong Verbs corrupted into Weak	105
	<i>Hid, sicken, shown</i>	106
	<i>Mid</i> and <i>niman</i> die out	107
1200.	Specimen of East Midland Dialect	108, 109
1205.	Specimen of Western Dialect	110
	Layamon's Brut	111
	He is the last to use <i>æ</i>	112
	The Corrupt Participle in <i>ing</i>	113
	His Norse Words	114
	The Legend of St. Margaret	115
	The letters <i>ea</i> —The ending <i>ful</i>	116
1220.	The Hali Meidonhad	117
	The Acren Riwle	118
	The use of <i>one</i> for <i>man</i>	119
	The New Relative	120
	The Superlative replaced by <i>most</i>	121
	New Norse words	122
	New Low German words	123
	Salopian works	124
1230.	The Bestiary	125
	<i>Ou</i> replaces <i>u</i> ; <i>one</i>	126
	The Genesis and Exodus	127
	<i>Drag, dray, draw</i> —The <i>i</i> and <i>oo</i>	128
	Clipping of words in East Anglia	129
	<i>Whilum, seldom, muste, these</i>	130

A.D.		PAGE
	◆ New Norse words	181
1230.	Specimen of East Midland Dialect	182
1230.	Specimen of Southern Dialect	134, 135
1240.	The Lincolnshire Creed	136
	Interchange of <i>f</i> and <i>g</i>	137
1240.	Specimen of East Midland Dialect	138, 139
1240.	◆ Specimen of South Western Dialect	140
	The Owl and the Nightingale	141
1250.	Mercian Religious pieces	142
1250.	Specimen of East Midland Dialect	143, 144
1250.	Specimen of Northern Dialect	145
	The Yorkshire Psalter	146
	<i>Gh</i> replaces <i>h</i>	147
	<i>Brake, feet, gives</i>	148
	The New Relatives— <i>Those</i>	149
	New Substantives	150
	<i>Through hap, gainsay</i>	151
	◆ New Norse words	152
	New Version of Layamon's Brut	153
	◆ The Jesus Manuscript	154
1270.	Huntingdon (?) Poem	155
1270.	Specimen of East Midland Dialect	156
1270.	Specimen of Southern Dialect	157
	The Proverbs of Hending	158
	The Sir Tristrem	159
	The new sense of <i>bond</i>	160
	◆ New Norse words	161
1280.	The Harrowing of Hell	162
	The curious dialogue	163
	The Strong Perfect corrupted	164
	The Havelok	165
	Northern and Southern forms meet	166
	<i>You</i> used for <i>thou</i>	167
	The mangling of <i>drake</i> ; <i>lark</i>	168
	New Norse words	169
	Loss of old Prepositions	170
1280.	Specimen of East Midland Dialect	171, 172

A.D.		PAGE
1280.	Specimen of Southern Dialect	173
	The King Horn	174
1290.	Kentish Sermons	175
1300.	Robert of Gloucester's Chronicle	176
	His Life of Becket	177
	His Life of St. Brandan	178
	The Romance of Alexander	179
	The New English, where compounded	180
1300.	Few new Teutonic idioms since this date	181

CHAPTER III.

THE RISE OF THE NEW ENGLISH.

A.D. 1303.

	Robert of Brunne in Lincolnshire	182
1303.	His Work, <i>The Handlyng Synne</i>	183
	His dialect, partly Southern	184
	Partly Western, partly Northern	185
	<i>Went, second, right, full, down</i>	186
	<i>Kind, mind, truth, buck</i>	187
	<i>Adder, one after an Adjective</i>	188
	<i>Wholly, lost, to be blamed</i>	189
	<i>Sack, toy, cannot</i>	190
	<i>New words—St. Audre</i>	191
	<i>Yon, what time, the which</i>	192
	<i>Somebody, once, inasmuch</i>	193
	<i>Would God, Lord, side by side</i>	194
	He asks pardon for his diction	195
	His tale of Bishop Robert	196
	His account of Charity	197
	Taken from St. Paul	198
	His advice about Mass	199
	His tale of the Norfolk Bondeman	200
	His account of himself	201
	Specimens of Dialects—North Lincolnshire	202

A.D.		PAGE
	Yorkshire—Durham	203
	Lancashire	204
	Salop—Herefordshire	205
	Gloucestershire—Irish Pale	206
	Somersetshire	207
	Oxfordshire—Kent	208
	Middlesex	209
	Bedfordshire	210
	Tables—Words akin to Dutch and German	211
	Scandinavian words of the Fourteenth Century	212
	Celtic words—Dutch words	213
	Scandinavian words of the Fifteenth Century	214

CHAPTER IV.

THE INROAD OF FRENCH WORDS INTO ENGLAND.

	Harm done in the Thirteenth Century	215
1066.	English Poetic words die out	216
	French alone is in favour	217
1160.	How French words first came in	218
	Forty of them in use very early	219
	Proper names spelt in French	220
1220.	The <i>Ancren Riwle</i> abounds in French	221
	The foreign sound <i>oi</i>	222
	Words of Religion—The foreign <i>j</i>	223
	Table of French words akin to English	224
	English words drop in the Thirteenth Century	225
	This fact explained	226
	The Franciscans in England	227
1250.	Their daily work	228
	They bring in French words	229
	The 'Luve Ron' of a friar	230
	Poem by one of the Old School	231
1290.	The Kentish Sermons	232
	Treatise on Science	233
1300.	Coarse English Words cast aside	234

A.D.		PAGE
	French used by Architects	235
	French used by Ladies	236
	Warlike Romances Englished	237
	Our French words for soldiering	238
	French employed by lawyers	239
	The number of new French words	240
	These take English endings	241
	*French words used by the lowest	242
1303.	French brought in by Robert of Brunne	243
	<i>Jolly, party, divers, nice</i>	244
	<i>Touch, trail, single, afraid</i>	245
	<i>Certain, passing, bondage</i>	246
	English roots take French endings	247
	The decay of Teutonic words arrested	248
	Corruption of the Franciscan Order	249
1360.	Robert's words need explanation	250
	Gradual loss of Old English Words	251
	Table of Words, Obsolete and Romance	252

CHAPTER V.

THE NEW ENGLISH.

A.D. 1303—1873.

	English differs from other Literatures	253
	Each shire had its own speech	254
	Norse influence in England	255
1303.	The East Midland advances Southwards	256
	Contrast between it and the London speech	257
	Edward I. neglected English	258
	The New Standard English spreads	259
1349.	Edward III. favours it	260
	New Forms of old words	261
	Poem on the Carpenter's Tools	262
1356.	Mandeville's writings	263
	Nassington at Cambridge	264

A.D.		PAGE
1380.	Wickliffe's version of the Bible	265
	Young one, wast, shipwreck, haply	266
	His Latin idioms bad	267
	Purvey and Hereford	268
	¶ New forms used at this time	269
1400.	Creed and Prayers	270
1408.	Forms of Matrimony	271
1450.	Lollard Tract on Scriptural translation	272
	¶ The Speech of the Court	273
1390.	Chaucer's new forms	274
	Belike, bi and bi, scarcely, menes	275
1432.	Letters written by knights—Warwick	276
	Suffolk's letter to his son	277
1447.	East Anglian Letters—Shillingford	278
1450.	Pecock's Repressor	279
	The Word unless—Good Prose	280
1460.	Yorkshire letters of the time	281
1426.	Audlay in Salop	282
1454.	York's children at Ludlow	283
1471.	Caxton prints the First English Book	284
	He restores the hard <i>g</i>	285
1481.	His Renard the Fox	286
1482.	He alters Trevisa's words	287
1523.	Lord Berners—Tyndale	288
1525.	Corruptions in his Testament	289
	Once, father, coulde, righteous	290
	Abroad, waves, sad, roll	291
	Tyndale's sound Teutonic style	292
1542.	His version disliked by Gardiner	293
	His wrangles with More	294
1528.	His critical power—Roy's rimes	295
1536.	Plumpton's letter home	296
	¶ English Poetry becomes more Teutonic	297
1524.	Abbot Malvern's verses	298
	Theology, the Classics, Travels	299
1550.	Cranmer's Prayer Book	300
	¶ Latin and Teutonic in our Bible	301

A.D.		PAGE
1583.	Fulke's scorn of the Douay Bible	302
1611.	Influence of our Version	303
	Romanism adverse to our Literature	304
	The Reformation unites England and Scotland	305
	The Bible a bond for the Angel cyn	306
1550.	Wilson's criticism—Shakespere	307
1590.	Spenser—Our Golden Age	308
	The form <i>its</i> —Loss of Old Forms	309
1640.	Strafford's Thorough—Milton	310
	His <i>Lycidas</i> —Bunyan	311
1650.	The Change in English Prose	312
1750.	Johnson's Corruptions	313
	The Study of Sanscrit	314
1810.	Scott, Byron, Coleridge	315
1820.	Scott's Romances—The Ballad revived	316
1830.	Cobbett—Monk's Life of Bentley	317
1870.	Speeches of Mr. Gladstone and Mr. Bright	318
1873.	Mr. Tennyson, Mr. Morris	319
	Table of Dates bearing on English Literature	320, 321

CHAPTER VI.

GOOD AND BAD ENGLISH IN 1873.

Scholars and the Middle Class	322
The Latter love Foreign phrases	323
How a man writes to The Times	324
Latin is too often a pitfall	325
The Penny-a-liner of our day	326
Blunder of Irish Prelates	327
Correspondents of Journals	328
Editors should put down bad English	329
Americans misspell <i>honour</i>	330
Fine writing in America	331
To <i>interview</i>	332
English abuse of the letter <i>h</i>	333
Bad style of English preachers	334

A.D.		PAGE
	English not taught at schools	335
	Good influence of the Classics	336
	Punch a good English critic	337
	We borrow from all sides	338
	We send our own staple abroad	339
	Bad English of a Queen's Speech	340
	Watchwords of English History	341
	Simplicity recommended by Mr. Freeman	342
	We have improved on our fathers	343
	Three ways of writing English	344
	Teutonic, Romance, and Penny-a-lining	345
	Parable of a maiden's dress	346
	Sometimes neat, sometimes outrageous	347
	Chaucer's advice to fine writers	348

CHAPTER VII.

TWELVE HUNDRED YEARS OF ENGLISH.

680.	Lines on the Ruthwell Cross	349
737.	Lines by Cadmon	350
800-900.	Northumbrian Psalter—Rushworth Gospels	351
970.	Lindisfarne Gospels	352
1090.	St. Edmund's Legend	353, 354
1220.	The Ancren Riwle	355, 356, 357
1356.	Sir John Mandeville	358, 359
1450.	Bishop Pecock	360
1550.	Lever	361, 362
1668.	Cowley	363, 364
1776.	Gibbon	365, 366
1872.	Morris	367, 368
	Advice as to Studying English	369
	<i>Antiquam exquirite Matrem</i>	370

Erratum.

Page 262, lines 5, 6, 7, dele The form graciouser ending in ous.

THE
SOURCES OF STANDARD ENGLISH.

CHAPTER I.

ENGLISH IN ITS EARLIEST SHAPE.¹

THERE are many places, scattered over the world, that are hallowed ground in the eyes of Englishmen; but the most sacred of all would be the spot (could we only know it) where our forefathers dwelt in common with the ancestors of the Hindoos, Persians, Greeks, Latins, Slavonians, and Celts—a spot not far from the Oxus. By the unmistakable witness of language we can frame for ourselves a pedigree more truthful than any heraldic tree boasted by Veres or Montmorencies, by Guzmans or Colonnas. Thanks to the same evidence, we can gain some insight into the daily life of the great Aryan clan, whence spring all the above-named nations.

The word '*Arya*' seems to come from a time-honoured term for ploughing, traces of which term are found in

¹ Gibbon begins his famous Chapter on Mohammed by confessing his ignorance of Arabic; even so, I must acknowledge that all my Sanscrit comes from Garnett, Bopp, Max Müller, and Dr. Morris.

the Latin *arare* and the English *ear*. Some have thought that Iran in the East and Erin in the West alike take their names from the old Aryans, the 'ploughing' folk, men more civilised than the roving Tartar hordes around them.

These tillers of the ground 'knew the arts of ploughing, of making roads, of building ships, of weaving and sewing, of erecting houses ; they had counted at least as far as one hundred. They had domesticated the most important animals, the cow, the horse, the sheep, the dog ; they were acquainted with the most useful metals, and armed with hatchets, whether for peaceful or warlike purposes. They had recognised the bonds of blood and the laws of marriage ; they followed their leaders and kings ; and the distinction between right and wrong was fixed by customs and laws.'¹ As to their God, traces of him are found in the Sanscrit *Dyarus*, in the Latin *Dies-piter*, in the Greek *Zeus*, in the English *Tiw* ; from this last comes our *Tuesday*. Moreover, the Aryans had a settled framework of grammar : theirs was that Mother Speech, whence most of the men dwelling between the Shannon and the Ganges inherit the words used in daily life.²

The Sanscrit and the English are two out of the many channels that have brought the water from the old Aryan well-head down to our days. The Sanscrit language, having been set down in writing two thousand years before the earliest English, shows us far more of the great Mother Speech than our own tongue does. I

¹ Max Müller, *Science of Language*, I. 273.

² The Turks and Magyars are the chief exceptions to the rule.

now print a hundred and thirty words or so, the oldest used by us, which vary but slightly in their Eastern and Western shapes. How the one-syllable roots first arose, no man can say.

<i>Sanskrit.</i>	<i>English (Old and New).</i>	<i>Sanskrit.</i>	<i>English (Old and New).</i>
na	ne, no	dhruva (cer- tain)	true
ana	an, on	mridu (soft)	mild
upa	up	bhurja	birch
upari	over	nâbhi	navel
abhi	by	nakha	nægel, nail
apa	of	nava	new
para	far	ukshan (bull)	ox
puras	for	gô	cú, cow
param	fram, from	avi (ovis)	ewe
antar	under	mûsha	mûs, mouse
adhi	at	hansa (goose)	gander
ud	ut, out	udra	water
nu	nu, now	swâdu	sweet
sa, sâ, tat	se, seô, þæt (the, that)	swêda	sweat
tê	they	rudhira	red
sama (like)	same	anta	end
ubhâ	bâ, both	yuga	yoke
kas ¹	hwâ, who	laghu, laghis- tha	light, lightest
kutra	hwider, whither	Divâ-madhyam	Day-middle, noon
tatra	thither	râjya	rich
katara	hwæðer, whe- ther	vidjâ	wit
antara	(onther) other	manas	mind
mahistha	mæst, most	gharmâ	warmth
dvau	twâ, two	nâman	nama, name
tri	þri, three	lobha (desire)	love
sastha	sixth	agra (field)	acre
saptan	seven	hval (to move)	hweol, wheel
navan	nine	sadas	seat
trajôdasan	thirteen	pathin	path
yuvan	young		

¹ K in Sanscrit becomes H in a Teutonic tongue.

<i>Sanskrit.</i>	<i>English (Old and New).</i>	<i>Sanskrit.</i>	<i>English (Old and New).</i>
bhrâj	bright	satya	sooth, true
pitri	father	vêda	I wot
mâta	mother	sid-âmi	I sit
bhrâtri	brother	sa-sâd-a	I sat
svasâr	sister	sâd-ayâ-mi	I seat
sûnu	sunu, son	bhar-âmi	I bear
duhitri	daughter	vaks-âmi	I wax
gnas	kin	mâr-ayâ-mi	I murder
dvâra	door	bhanj	break
bhrû	brow	hri	rue
naktam	by night	wê	weave
div	day	man	mean
ghrishti (pig)	griskin	smi (laugh)	smile
gridhnu (eager)	greedy	grabh (take)	grab
bhadra (good)	better	lih	lick
vant (blowing)	wind	gâ	go
vidhavâ	widow	dhâ	do
nâsa	nose	ad	eat
tripada	three-footed	plu	flow
tanu	thin	par	ferry
dhuma (smoke)	dim	stâ	stand
manu	man	strî	strew
malana (grind- ing)	miln, mill	snu (flow)	snivel
kalamas	haulm (stubble)	dar	tear
kalya	hale	bhu	be
kala (time)	hwile, a while	asti	is
dhvan	din	bhid (split)	bite
janaka (father)	cyning, king	dharsh	dare
jani (mother)	cwen, queen	trish	thirst
dru	tree	lâ	loose
hrid	heart	bandh	bind
stâras	stars	dam	tame
pattrâ (wing)	feather	gnâ	know
kas (to cough)	hâs, hoarse	vânksh	wish
danta	(tonth) tooth	vrit (turn)	worth ¹
		siv	sew ²

¹ As in our phrase, 'woe worth the day.'

² It will be remarked that Grimm's Law is sometimes broken. Thus *day* and *path* begin with the same letter both in Sanscrit and

Unhappily, we English have been busy, for the last four thousand years, clipping and paring down our inflections, until very few of them are left to us. Of all Europeans, we have been the greatest sinners in this way. Well said the sage of old, that words are like regiments: they are apt to lose a few stragglers on a long march. Still, we can trace a few inflections, that are common to us and to our kinsmen who compiled the *Vedas*.

In Substantives, we have the Genitive Singular and the Nominative Plural left.¹

<i>Sanskrit.</i>	<i>Old English.</i>	<i>New English.</i>
<i>Nom. Sing.</i> Asva-s (<i>horse</i>)	Wulf	Wolf
<i>Gen. Sing.</i> Asva-sja	Wulfes	Wolf's
<i>Nom. Plur.</i> Asva-sas	Wulfas	Wolves

I give a few Suffixes, common to Sanscrit and English forms of the same root:—

Ma; as from the root *gna*, know, we get the Sanscrit *nâman* and the English *nama*, *name*.

Ra; as from the root *ag*, go, we get the Sanscrit *agra* and the English *acre*.

English. I wish that some competent scholar would give us a list of all those of our Teutonic words that are clearly akin to Sanscrit. *Antiquam exquirite—sororem*. The English *bishop* and the French *évêque*, two very modern forms of the same word, are much wider apart from each other than the hoary words in the long list given above. Clive's sailors would have stared, had they been told that the first syllable of the *Ganges* was to be found in the *gangway* of their ships, and that kinsmen, long separated, were being re-united.

¹ English, in respect of the Nominative Plural, comes nearer to the Mother Speech than German does.

Nu; as from the root *su*, bear, we get the Sanscrit *sunus* and the English *sunu*, son.

Der; as from the root *pa*, feed, we get the Sanscrit *pi-tar* and the English *fæ-der*, father.

U; as the Sanscrit *madhu* (honey) is the English *meodu* (mead). Hence our *scádu* (shadow), *seonu*'(sinew).

Our word *silvern* must once have been pronounced as *silfre-na*, having the suffix *na* in common with the Sanscrit *phali-na*.

We may wonder why *vixen* is the feminine of *fox*, *carline* of *carle*. Turning to our Sanscrit and Latin cousins, we find that their words for *queen* are *rāj-nī* and *reg-ina*, coming from the root *rāj*. Still, in these last, the *n* is possessive; the vowel at the end is the mark of the feminine.

What is the meaning of *ward* in such a word as *heaven-ward*? I answer, to *turn* is *vrit* in Sanscrit, *vertere* in Latin.

There is no ending that seems to us more thoroughly Teutonic than the *like* in such words as *workmanlike*. But this is seen under a slightly differing shape in the Sanscrit *ta-drksa*, in the Greek *te-lik-os*, and the Latin *ta-lis*. These words answer to our old *þylic*, which survives as *thick* or *thuck* in the mouths of Somersetshire peasants. So in Old English we find *swý-lic*, corrupted by us first into *swylc*, and then into *such*.

Our privative *un* is seen in Sanscrit, as *an-anta-s*, *un-end-ing*.

The Sanscrit *kas*, *kā*, *kat* appears in Latin as *quis*, *quæ*, *quid*, and in English as *hwā*, *hwā*, *hwæt* (who, what).

The Numerals, up to a hundred, are much the same in Sanscrit, Greek, Latin, and English.

In the Comparison of our Adjectives, we have much in common with Sanscrit. There was a Comparative suffix *jans*, a Superlative *jans-ta*.

Sanskrit.	English.
Theme Mah (great)	Mic-el, <i>much</i>
Compar. mah-i-jas	mâ-r-a, <i>more</i>
Superl. mah-istha	mâ-st, <i>most</i>

So *swâdu* (sweet) becomes *swâdiyâns*, *swâdisthas*, (*sweeter, sweetest*).

The old Comparatives were formed in *ra*, *tara*, Superlatives in *ma*, *tama*. We have, as relics of the Comparative, *other, whether, after*; also, *over, under*.

Of the old Superlatives we have but one left:

Positive.	Comparative.	Superlative.
foreward	fyrra	for-ma

But this *forma* we have degraded into a Comparative, and now call it *former*. It is, in truth, akin to the Sanscrit *pra-tha-ma* and the Latin *pri-mus*. Long before the Norman Conquest, we corrupted our old Aryan Superlatives in *ma* into *mest*, thinking that they must have some connection with *mæst, most*. Thus we find both *îtema* and *îtmest, utmost*. Our word *aftermost*, if written at full length, would be *af-ta-ra-ma-jans-ta*, a heaping up of signs to express Comparison.

In our Pronouns, we had a Dual as well as a Singular and Plural; it lasted down to the reign of Edward I.

In our Adverbs, we find traces of the Sanscrit *s*,

with which the old Genitive was formed. Hence comes such a form as 'he must *needs* go,' which carries us back, far beyond the age of written English, to the Sanscrit adverb formed from the Genitive. Even in the earliest English, the Genitive of *néd* was *néde*, and nothing more. In later times we say, 'of a truth, of course,' &c., which are imitations of the old Adverbial Genitive.

We have not many inflections left in the English Verb. The old form in *mi*, once common to English, Sanscrit, and other dialects, has long dropped; our word *am* (in Sanscrit *asmi*) is now its only representative. It is thought that the old Present ran as shown in the following *specimen*:

Root *nam*, take; a word retained by us till A.D. 1500.¹

1. <i>nama-mi</i>	.	.	.	<i>1st Per.</i>	<i>ma, me.</i>
2. <i>nama-si</i>	.	.	.	<i>2nd Per.</i>	<i>ta, thou.</i>
3. <i>nama-ti</i>	.	.	.	<i>3rd Per.</i>	<i>ta, this, he.</i>
4. <i>nama-masi</i>	.	.	.	<i>1st Per.</i>	<i>ma + ta, I + thou.</i>
5. <i>nama-tasi</i>	.	.	.	<i>2nd Per.</i>	<i>ta + ta, thou + thou.</i>
6. <i>nama-nti</i>	.	.	.	<i>3rd Per.</i>	<i>an + ta, he + he.</i>

The Perfect of this verb must have been *na-nam-ma*, in its second syllable lengthening the first vowel of the Present; in other words, forming what is called in English a Strong verb. *Sid-âmi* in Sanscrit has *sa-sâd-a* for its Perfect, words of which we have clipped forms in *I sit* and *I sat*. *I hight* (once *hæhât*), from *hâtan*, and *I did* (once *dide*), are the only English Perfects that have kept any trace of their reduplication, and the

¹ Hence comes 'to numb.'

former is our one relic of the Passive voice. The Imperative in Sanscrit was, in the Singular, *nama*, in the Plural, *namata*, answering to the Old English *nim* and *nimath*. The Infinitive was *nam-anaj-a* (the Greek *nem-enai*), which we had pared down into *nim-an* more than a thousand years ago. The Active Participle was *nama-nt*, which runs through most of the daughters of the Aryan Tongue, and which kept its ground in the Scotch Lowlands until of late years, as 'ridand' instead of our corrupt word 'riding.' The Sanscrit and English alike have both Strong and Weak Passive Participles; the former ending in *na*, the latter in *ta*, as *stir-na-s*, *strew-n*.¹

Sanscrit, *yuk-tas*

Greek, *zeuk-tos*

Latin, *junc-tus*

English, *yok-ed* (in Lowland Scotch, *yok-it*).

Those who choose to write *I was stopt* instead of *stopped*, may justify their spelling by a reference to the first three forms given above. But this form, though admissible in the Passive Participle, is clearly wrong in the Active Perfect, *I stopped*, as we shall see further on.²

In the Aryan Speech there were a few Verbs which had lost their Presents, and which used their old Perfects as Presents, forming for themselves new weak

¹ Few Sanscrit verbs have this form, so common in English.

² Archdeacon Hare always spelt *preached* as *preacht*. Still, it is the English *th*, not *t*, that answers to the Sanscrit *t*.

Perfects. I give a specimen of one of these old Perfects, found both in Sanscrit and English.

<i>Sanskrit.</i>	<i>Old English.</i>	<i>New English.</i>
vēd-a	wāt	I wot
vēt-tha	wās-t	Thou wottest
vēd-a	wāt	He wots
vid-ma	wit-o-n	We wot
vid-a	wit-o-n	Ye wot
vid-us	wit-o-n	They wot

It is easy to see that, thousands of years before Christ's birth, our forefathers must have used a Present tense, like *wit* or *vid*. Our verbs *may*, *can*, *shall*, *will*, *must*, *dare* (most of which we use, with their new Perfects, as auxiliary verbs), have been formed like *wot*, and are Irregulars.

Our verb *to be* is most irregular, since it comes from three roots, *as*, *bhu*, and *vas*. One of the points, in which English goes nearer than Sanscrit to the Mother Speech, is the first letter of the Third Person Plural of this verb. We still say *are*, the old *ar-anti* or *as-anti*; in Sanscrit this word appears only as *s-anti*. The Germans have no form of our *am*, the Sanscrit *asmi*.

The old word, which in Sanscrit is *da-dhā-mi*, with its Perfect, *da-dhau*, was brought to the Northumbrian shores by our Pagan forefathers in the shape of *ge-dō-m*, *di-de*. Hence our irregular *do*, *did*, the latter of which plays a great part in building Weak Teutonic verbs.

Our verb *ga*, which is now *go*, is found in Sanscrit as *gi-gd-mi*, with its Perfect derived from another verb; we now say *went*, instead of the old *eōde*, which Spenser

used ; this came from *eo*. The Lowland Scotch have a corrupt Perfect, *gaed*, which has been long in use.

Some of the compounds of our English verbs carry us far back. Thus, to explain the meaning of the first syllable in such words as *forlorn*, *fordone*, we must look to the Sanscrit *parā*.

The Aryan settlement on the banks of the Oxus was in the end broken up. First, the Celt marched towards the setting sun, to hold the Western lands of Europe, and to root out the old Turanian owners of the ground ; of these last, the Basques and Lapps alone remain in being. Hundreds of years later the English, with other tribes (they had not yet learnt to count up to a thousand), followed in the Celt's wake, leaving behind them those of their kinsmen who were afterwards to conquer India and Persia, to compile the Vedas, and to leave their handwriting on the rock of Behistun.¹ Some streams flowed to the West of the great watershed, others to the East.

Many tokens show that the English must have long lived in common with the forefathers of Homer and Nævius. The ending of the Greek word *paid-ion* is the counterpart of that of the English *maid-en* ; *paid-isk-os* of *cild-isc*, *childish*.² Latin is still nearer akin to us, and sometimes hardly a letter is changed ; as when we compare *alias* and *else*. *Dom-unculus* appears in Old English as *hus-incle*. The Latin *fer* and the Old English *bære*, in truth the same word, are attached to substantives,

¹ The old Persian word *yâre* is the English *year*.

² Sophocles' high-sounding πωλοδαμεῖν would be our *to foal-tame*, if we chose to compound a word closely akin to Greek.

which are thus changed into adjectives. *Vig-il* and *wac-ol* (wakeful) are but different forms of one word. The Latin *calvus*, *gilvus*, and *malva* are our *callow*, *yellow*, and *mallow*; and the likeness was still more striking before we corrupted the old ending *u* into *ow*. *Aiei* and *œvum* are the Gothic *āiv*, the English *aye* and *ever*. Latin and English alike slipped the letter *n* into the middle of a verb before *g*, as *frango* or *frag*, and *gang* or *gag*. The Latin Future tense cannot be explained by Latin words; but, on turning to English, we at once see that *doma-bo* is nothing but our *tame-be*; that is, *I be to tame*, or *I shall tame*. So likewise with *ara-bo*, or *I ear be*.¹ English sometimes shows itself more primitive than Latin; thus, our *knot* has never lost its first letter, while *gnodus* was shortened into *nodus* thousands of years ago.

But all the Teutonic tribes have traces left of their nearness of kin to the Slavonians and Lithuanians, who seem to have been the last of the Aryan stock from whom we Teutons separated. We have seen that, when living in Asia, we were unable to count up to a thousand. The Sanscrit for this numeral is *sahasra*, the Latin *mille*. The Slavonians made it *tusantja*, the Lithuanians *tukstanti*, and with this the whole Teutonic kindred closely agrees. Further, it seems strange at first sight that we have not framed those two of our numerals that follow *ten* in some such shape as *án-týne* and *twá-týne*, since we go on to *þreó-týne*, *thirteen*. The

¹ The verb *ear* is happily preserved in Shakespeare, and in the English Bible. It is one of the first words that ought to be revived by our best writers, who shculd remember their Ar-yan blood.

explanation is, that the Lithuanian *lika* answers to the Teutonic *tihan*, *ten*; the *ka* at the end of the former word changes to *fa*; just as the Sanscrit *katvar* changes to the Gothic *fidvor* (our *four*), and the Latin *cado* to our *fall*. If *lifan* then take the place of the common Teutonic *tihan*, *án-lifan* and *twá-lifan* (eleven and twelve) are easily framed. These Eastern kinsmen of ours had also, like ourselves and unlike the rest of the Aryan stock, both a Definite and an Indefinite form of the Adjective.

But the time came when our fathers left off hunting the auroch in the forests to the East of the Vistula, bade farewell to their Lithuanian cousins (one of the most interesting of all the branches of the Aryan tree), and marched Westward, as the Celts had done long before. Up to this time, we may fairly guess, we had kept our verbs in *mi*. It cannot be known when the great Teutonic race was split up into High Germans, Low Germans, and Scandinavians. Hard is it to explain why each of them stuck to peculiar old forms; why the High Germans should have kept the Present Plural of their Verb (a point in which Old English fails woefully), almost as it is in Sanscrit and Latin; why the Low Germans (this term includes the Goths and English) should in general have clung closer to the old inflections than their brethren did, and have refused to corrupt the letter *t* into *s*;¹ why the Scandinavians should have retained to this day a Passive Voice. I can here do

¹ Compare the Sanscrit *sweda*, English *sweat*, High German *schweiß*. English is at once seen to be far more primitive than German.

no less than give a substantive and a verb, to show how our brethren (I may now at last drop the word *cousins*) formed their inflections.

THE SUBSTANTIVE *Wolf*.

<i>Old English.</i>	<i>Gothic.</i>	<i>Old High German.</i>	<i>Old Norse.</i>
SINGULAR.			
<i>Nom.</i> wulf	vulfs	wulf	ulfr
<i>Gen.</i> wulves	vulfis	wulves	ulfs
<i>Dat.</i> wulfe	vulfa	wulfa	ulfi
<i>Acc.</i> wulf	vulf	wulf	ulf
PLURAL.			
<i>Nom.</i> wulfas	vulfos	wulfa	ulfar
<i>Gen.</i> wulfa	vulfe	wulfo	ulfa
<i>Dat.</i> wulfum	vulfam	wulfum	ulfum
<i>Acc.</i> wulfas	vulfans	wulfa	ulfa

PRESENT TENSE OF THE VERB *niman*, to take; whence comes our *numb*.

<i>Old English.</i>	<i>Gothic.</i>	<i>Old High German.</i>	<i>Old Norse.</i>
Ic nime	nima	nimu	nem
þu nimest	nimis	nimis	nemr
he nimeð	nimiþ	nimit	nemr
we nimað	nimam	nemames	nemum
ge nimað	nimiþ	nemat	nemið
hi nimað	nimand	nemant	nema

All these Teutonic tribes must have easily understood each other, about the time of Christ's birth; since, hundreds of years after that event, they were using the above-cited inflections. They had by this time wandered far from the old Aryan framework of speech. Thus, to take one instance—the Dative Plural in *um*; the Sanscrit Nominative *sūnus* formed its Dative Plural

in *sūnu-bhjas* (compare the Latin *pedibus*),¹ our English word *by* entering into the third syllable. *Sunubhjas* was in time pared down in Teutonic mouths to *sunub*, and this again to *sunum*. This last corruption of the dative kept its ground in our island until Becket's time. The tendency of old, when we dwelt on the Oxus, and long afterwards, was to pack different words into one; our custom, ever since the days of Henry I., has been to untie the words so packed together; thus *sunubhjas* has been turned into *by sons*.² We have two of these old Datives still left, *hwil-um*, whilom, and *seld-um*, seldom.

We keep to this day many prefixes to verbs (*a, be, for, fore, gain, mis, un, with*), and many endings of substantives and adjectives, common to us and to our brethren on the mainland; seen in such English words as *leech-craft, man-kind, king-dom, maiden-head, wed-lock, glee-man, piece-meal, ridd-ell, kind-red, bishop-rick, friend-ship, dar-ling, sing-er, spin-ster, warn-ing, good-ness, stead-fast, mani-fold, East-ern, stān-ig* (stony), *aw-ful, god-less, win-some, gold-en, right-wis* (righteous). Others, older still, I have given before. Many old Teutonic endings have unhappily dropped out of our speech, and have been replaced by meaner ware.

The Teutons, after turning their backs on the rest of

¹ *Pedibus* is but the Latin form of the Sanscrit *padbhyas*.

² I hope I have been plainer than Miss Cornelius Blimber, who told her small pupil that Analysis is 'the resolution of an object, whether of the senses or of the intellect, into its first elements—as opposed to Synthesis, you observe. Now you know what Analysis is, Dombev.' It is remarked that Dombev didn't seem to be absolutely blinded by the light thus let in upon his intellect.

their Aryan kin, compounded for themselves a new Perfect of the verb, known as the Weak form. The older Strong Perfect is formed by changing the vowel of the Present, as *I sit*, *I sat*, common to English and Sanscrit. But the new Perfect of the Teutons is formed by adding *di-de* (in Sanscrit, *da-dhāu*) to the stem. Thus, *sealf-ie*, I salve, becomes in the Perfect, *sealfō-de*, the *de* being contracted from *dide*. When we say, *I loved*, it is like saying, *I love did*. This comes out much plainer in our Gothic sister.¹

Another peculiarity of the Teutons was the use of the dark Runes, still found engraven on stone, both in our island and on the mainland: these were in later times proscribed by Christianity as the handmaids of witchcraft.

The Celts were roughly driven out of their old abodes, on the banks of the Upper Danube and elsewhere, by the intruding Teutons. The former were far the more civilised of the two races: they have left in their word *hall* an abiding trace of their settlement in Bavaria, and of their management of *salt* works. The simple word *leather* is thought by good judges to have been borrowed from the Celts by their Eastern neighbours.²

Others suffered besides the Celts. A hundred years before Christ's birth, the Teutons forced their way into Italy, but were overthrown by her rugged champion Marius. Rather later, they matched themselves against

¹ The Latins set Prepositions before *dhā* and *dadhāu*, and thus formed *abdo*, *abdidi*; *condo*, *condidi*; *perdo*, *perdidi*. This last is nothing but the English *I for-do* (ruin), *I for-did*.

² Garnett's *Essays*, pp. 150, 167.

Cæsar in Gaul, and felt the heavy hand of Drusus. The two races, the Latin and the Teutonic (neither of them dreamed that they were both sprung from a common Mother), were now brought fairly face to face. Our forefathers, let us hope, bore their share in the great fight, when the German hero smote Varus and his legions ; we English should think less of Caractacus and Boadicea, more of Arminius and Velleda. Hitherto we have puzzled out our history from the words used by ourselves and our kin, without help from annalists ; now at length the clouds roll away, and Tacitus shows us the Angli, sheltered by their forests and rivers, the men who worshipped Mother Earth, in her own sea-girt island, not far from the Elbe. Little did the great historian guess of the future that lay before the barbarians, whom he held up to his worthless countrymen with so skilful a pen. Some of these Teutonic tribes were to take the place of Rome and become the lords of her Empire, to bear her Eagle and boast her titles ; others of them, later in the world's history, were to rule more millions of subjects than Rome could ever claim, and were to found new empires on shores to her unknown. She had indeed done great things in law and literature ; but her Senate might well have learned a lesson of public spirit from the assemblies held by these barbarians, assemblies to which we can trace a likeness in the later councils held in Wessex, Friesland, Uri, Norway. Rome's most renowned poets were to be outdone by Teuton Makers, men who would soar aloft upon bolder wing into the Unseen and the Unknown, and who would

paint the passions of mankind in more lifelike hues than any Latin writer ever essayed.¹

But among the many good qualities of ourselves and our kinsmen, tender care for conquered foes has seldom been reckoned; Western Celt and Eastern Slavonian know this full well. Hard times were at hand; the old worn-out Empire of Rome was to receive fresh life-blood from the healthy Teutons. In the Fifth Century, our brethren overran Spain, Gaul, and Italy; becoming lords of the soil, and overlaying with their own words the old Latin dialects spoken in those provinces. To this time belongs the *Beowulf*, which is to us English (may I not say, to all Teutons?) what the *Iliad* was to the Greeks. The old Epic, written on the mainland, sets before us the doughty deeds of an Englishman, before his tribe had come to Britain. There is an unmistakable Pagan ring about the poem; and a Christian transcriber, hundreds of years afterwards, has sought to soften down this spirit, which runs through the recital of the feats of Ecgtheow's bairn.

In the same age as the *Beowulf* were written the *Battle of Finsborough* and the *Traveller's Song*. In the latter, Attila, Hermanric, and the wealthy Cæsar are all mentioned. Pity it is that we have not these lays in their oldest form, in the English spoken not long after the first great Tentonic writer had

¹ Most Englishmen will agree with Garnett, who writes, 'We have a great regard for the Dutch, a still greater for the Germans, and an absolute enthusiasm for all the sons of Odin, whether Danes, Swedes, Norwegians, or Icelanders.'

given the Scriptures to his Gothic countrymen in their own tongue.¹

The island of Britain was now no longer to be left in the hands of degenerate Celts; happier than Crete or Sicily, it was to become the cradle where a great people might be compounded of more than one blood. Bede, writing many years later, tells us how the Jutes settled themselves in Kent and Wight; how the Saxons fastened upon Essex, Sussex, and Wessex; how the Angles, coming from Anglen (the true Old England), founded the three mighty kingdoms of East Anglia, Mercia, and Northumbria, holding the whole of the coast between Stirling and Ipswich. It is with this last tribe that I am mainly concerned in this work. Fearful must have been the woes undergone by the Celts at the hands of the ruthless English heathen, men of blood and iron with a vengeance. So thoroughly was the work of extermination done, that but few Celtic words have been admitted to the right of English citizenship. The few that we have seem to show that the Celtic women were kept as slaves, while their husbands, the old owners of the land, were slaughtered in heaps.

Garnett gives a list of nearly two hundred of these words, many of which belong to household management; and others, such as *spree*, *bam*, *whop*, *balderdash*, &c., can scarcely be reckoned classical English.²

¹ I do not quote in my Appendix any specimen of English before 680, as we cannot be sure that we have any such English exactly as it was written.

² *Philological Essays*, p. 161. Some Celtic words, like *gallop*

Old Britain was by degrees swept away, after much hard fighting ; and the history of New England at length begins. Christianity, overspreading the land in the Seventh Century, did much to lighten the woes of the down-trodden Celts: a wonderful difference there was between the Christian conquest of Somerset and the Pagan conquest of Sussex. The new creed brought in its train scores of Latin words, such as *candle*, *altar*, *church*, &c., which have been employed by us ever since the Kentish King's baptism.

At this point I halt, finding no better opportunity for setting forth the grammar employed by our forefathers, traces of which, mangled as it is by the wear and tear of centuries, may still be found.

NOUNS.

DIVISION I.

CLASS I.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>Nom.</i>	Steorra	Tunge	Eáge
<i>Gen.</i>	Steorran	Tungan	Eágan
<i>Dat.</i>	Steorran	Tungan	Eágan
<i>Acc.</i>	Steorran	Tungan	Eáge

PLURAL.

<i>Nom.</i>	Steorran	Tungan	Eágan
<i>Acc.</i>		Tungena	Eágena
<i>Gen.</i>	Steorrena	Tungena	Eágena
<i>Dat.</i>	Steorrum	Tungum	Eágum

and *travail*, were brought back to England by our Norman conquerors. *Bother*, a favourite oath of the ladies in our time, comes to us from the Irish ; it means *mente affigere*.—Garnett, p. 161.

CLASS II.

SINGULAR.	PLURAL.
<i>Nom.</i> Sáwel	<i>Nom.</i> Sáwla
<i>Gen.</i> Sáwle	<i>Gen.</i> Sáwla, sawlena
<i>Dat.</i> } Sáwle	<i>Dat.</i> Sáwlum
<i>Acc.</i>	<i>Acc.</i> Sáwla

CLASS III.

SINGULAR.	PLURAL.
<i>Nom.</i> Duru	<i>Nom.</i> Dura
<i>Gen.</i> Dure	<i>Gen.</i> Dura (durena)
<i>Dat.</i> Dure	<i>Dat.</i> Durum
<i>Acc.</i> Dura	<i>Acc.</i> Dura

DIVISION II.

CLASS I.

SINGULAR.	PLURAL.
<i>Nom.</i> } Hors	<i>Nom.</i> } Hors
<i>Acc.</i> }	<i>Acc.</i> }
<i>Gen.</i> Horses	<i>Gen.</i> Horsa
<i>Dat.</i> Horse	<i>Dat.</i> Horsum

CLASS II.

SINGULAR.	PLURAL.
<i>Nom.</i> } Scip	<i>Nom.</i> } Scipu
<i>Acc.</i> }	<i>Acc.</i> }
<i>Gen.</i> Scipes	<i>Gen.</i> Scipa
<i>Dat.</i> Scipe	<i>Dat.</i> Scipum

DIVISION III.

CLASS I.

SINGULAR.	PLURAL.
<i>Nom.</i> } Dæl	<i>Nom.</i> } Dælas
<i>Acc.</i> }	<i>Acc.</i> }
<i>Gen.</i> Dæles	<i>Gen.</i> Dæla
<i>Dat.</i> Dæle	<i>Dat.</i> Dælum

CLASS II.

SINGULAR.

<i>Nom.</i>	Sunu
<i>Acc.</i>	Sunu
<i>Gen.</i>	Suna
<i>Dat.</i>	Suna

PLURAL.

<i>Nom.</i>	Suna
<i>Acc.</i>	Suna
<i>Gen.</i>	Suna
<i>Dat.</i>	Sunum

We have still a few Plurals left, formed by vowel-change from the Singular. These are *feet, teeth, mice, lice, geese, men*. Three substantives, *deer, sheep, swine*, are the same in both numbers. *Oxen* is our one Plural in *en* that has come down from very early times.

ADJECTIVES.

DEFINITE DECLENSION.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>Nom.</i>	Góda	Góde	Góde
<i>Gen.</i>	Gódan	Gódan	Gódan
<i>Dat.</i>	Gódan	Gódan	Gódan
<i>Acc.</i>	Gódan	Gódan	Góde

PLURAL.

<i>Nom.</i>	Gódan
<i>Acc.</i>	Gódan
<i>Gen.</i>	Gódena
<i>Dat.</i>	Gódum

INDEFINITE DECLENSION.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>Nom.</i>	Gód	Gód	Gód
<i>Gen.</i>	Gódes	Gódre	Gódes
<i>Dat.</i>	Gódum	Godre	Godum
<i>Acc.</i>	Gódne	Góde	Gód

PLURAL.

Masc. and Fem.		Neut.
<i>Nom.</i>	} Góde	Gód(u)
<i>Acc.</i>		
<i>Gen.</i>	Gódra	Gódra
<i>Dat.</i>	Gódum	Gódum

DEMONSTRATIVES.

SINGULAR.

Masc.	Fem.	Neut.	PLURAL.
<i>Nom.</i>	se	seo	<i>Nom.</i> } þa
<i>Gen.</i>	þæs	þære	<i>Acc.</i> }
<i>Dat.</i>	þam	þære	Gen. þara
<i>Acc.</i>	þone	þa	<i>Dat.</i> þain
<i>Abl.</i>	þy	þy	

SINGULAR.

Masc.	Fem.	Neut.	PLURAL.
<i>Nom.</i>	þes	þeos	<i>Nom.</i> } þás
<i>Gen.</i>	þises	þisse	<i>Acc.</i> }
<i>Dat.</i>	þisum	þisse	Gen. þissa
<i>Acc.</i>	þisne	þás	<i>Dat.</i> þisum

PRONOUNS.

— SINGULAR.

<i>Nom.</i>	ic	þu	<i>Nom.</i>	wit	git
<i>Gen.</i>	mín	þín	<i>Gen.</i>	uncer	incer
<i>Dat.</i>	me	þe	<i>Dat.</i>	unc	inc
<i>Acc.</i>			<i>Acc.</i>		

PLURAL.

<i>Nom.</i>	we	ge
<i>Gen.</i>	þre	éower
<i>Dat.</i>	þs	éow
<i>Acc.</i>		

SINGULAR.			PLURAL.
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>Nom.</i>	he	heð	hit
<i>Gen.</i>	his	hire	his
<i>Dat.</i>	him	hire	him
<i>Acc.</i>	hine	hi	hit
<i>Masc.</i> and <i>Fem.</i>			<i>Neut.</i>
<i>Nom.</i>	hwā		hwæt
<i>Gen.</i>	hwæs		hwæs
<i>Dat.</i>	hwam		hwam
<i>Acc.</i>	hwone		hwæt
<i>Abl.</i>	hwý		hwý

THE STRONG VERB.

(Infinitive, *healdan.*)

INDICATIVE.

PRESENT.		PERFECT.	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
healde	healdað	heöld	heöldon
hylst	healdað	heöldē	heöldon
hylt	healdað	heöld	heöldon

SUBJUNCTIVE.

PRESENT.		PERFECT.	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
healde		heöldē	
	healdon		heöldon

IMPERATIVE.

<i>Sing.</i>	heald
<i>Plur.</i>	healdað

GERUND.	PRESENT PARTICIPLE.	PAST PARTICIPLE.
To healdanne	healdende	gehealden

THE WEAK VERB.

(Infinitive, *lufian*.)

INDICATIVE.

PRESENT.

Sing.

lufige

lufast

lufað

Plur.

lufiað

lufiað

lufiað

PERFECT.

Sing.

lufode

lufodest

lufode

Plur.

lufodon

lufodon

lufodon

SUBJUNCTIVE.

PRESENT.

Sing. lufige*Plur.* lufion

PERFECT.

lufode

lufodon

IMPERATIVE.

Sing. lufa*Plur.* lufiað

GERUND.	PRESENT PARTICIPLE.	PAST PARTICIPLE.
To lufigenne	lufigende	gelufod

There are two marked tendencies in English, shared by some of the other Teutonic dialects, which should be observed.

The first is, a liking to cast out the letter *n*, if it comes before *th*, *s*, or *f*. We have seen how the Sanscrit *antara* is heard in our mouths as *other*; much in the same way *tonth*, *finf*, *gons*, became *tōð*, *fif*, *gōs*, lengthening the vowel before *n*.

The second of our peculiarities is, a habit of putting *d* or *t* after *n*, *l*, *r*, or *s*, usually to round off the end of a

word, though it sometimes is inserted in the middle of a word. Thus the French *tyran* becomes *tyrant*, the Gaelic *Donuil* becomes *Donald*; the old English *betweox* is now *betwixt*; thou *falles* (akin to the Greek and Latin form) is corrupted into *fallest*; but the true old form of this last still lingers in Scotland. Those who talk about a *gound* or of being *drownded* may plead that they are only carrying further a corruption that began long before the Norman Conquest, and that has since that event turned *thunor* into *thunder*, and *dwine* into *drindle*.

Many in our day call a *wasp* a *wapse*, and *axe* leave instead of *asking* it. Both forms alike are good old English; we also find side by side *fisc* and *fix*, *beorht* and *bryht*, *græs* and *gaers*, *irnan* and *rinnan*, for *piscis*, *clarus*, *gramen*, and *currere*. When men say, 'they don't care a curse' (the last word is commonly something still stronger), they little think that they are employing the old English *cerse*, best known to us as *cress*.

English, unlike German, has now a strong objection to the hard *g*, especially in the middle of a word; the *g* is softened into *y*; *regen* early became *rén* (rain).

A table of the Old English Prepositions is a mournful sight. Too many of them have been dropped altogether; and some have been replaced by cumbrous French compounds, such as *on account of*, *according to*, *in addition to*, *because of*, *in spite of*, *on condition that*, *around*, *during*, *except*.

Our sailors have kept alive *baeftan* (abaft), as a Preposition, though *aeft* (aft) is with them only an adverb.

Bûtan and *binnan* (in Latin, *extra et intra*) still linger in the Scotch Lowlands; as in the old Perth ballad of Cromwell's time:—

When Oliver's men
Cam but and ben.

Anent, which of old was *on-efn*, is preserved in the same district; and this most useful word seems to be coming into use among our best writers once more. But *gelang* (the Latin *per*) is now used only by the poor; as in 'it is all *along* of you.' We sometimes hear the old *onforan* as *afore*, and *ongéan* sounded as *again*, not the corrupt *against*. *Tô* is still used in America in one of its old senses, where we degenerate English should use *at*; we find in the Beowulf *sécean tô Heorote*, seek at Heorote. The old Northumbrian *til* is employed in the North, where we say *to*.

I now give a few instances, where we still use Prepositions in the true Old English sense, though very sparingly. To do one's duty *by* a man; to receive *at* his hands; *for* all his prayers, i.e. *in spite of*; to go *a* hunting, which of old was written, *gân on huntunge*; eaten *of* worms (*by* is very seldom used before the Conquest in this sense of agency); we have Abraham *to* our father; made *after* his likeness; to get them *under* arms. Our best writers should never let these old phrases die out; we have already lost enough and too much of the good old English.

Sum man used to stand either for *quidam* or for *aliquis*; we can now only use it in the latter sense. The Indefinite Article may be seen in Matt. xxi. 28, *án*

man hæfde twegen sundā; but one of the most marked tendencies of the oldest English is to leave out this Article, especially in poems, such as Cadmon's lay or the Beowulf. Hence our many pithy phrases like, '*Faint heart never won fair lady.*' In this we go much further than the Gothic or High German.

Man is used indefinitely, where the Greeks would say *tis*; as *gif mon wif ofsleā* (March's Grammar, p. 181). The numeral *ān* was the parent of our *one* (if one slay). Some have wrongly derived the latter from the French *on*. Readers of David Copperfield will remember the collegian, who uses the phrase '*a man*' for *I*; as, '*a man is always hungry here*,' '*a man might make himself very comfortable.*'

Some think that *yea* is a more archaic form than *yes*; but *gese* and *ged* are alike found in our oldest writers. There was also once a *nese*. As to negation, when a man says, '*I didn't never say nothing to nobody*,' this is a good old idiom, that lasted down to the Reformation. Much harm has been done to our speech by attempts to ape French and Latin idioms.

We are now told that an English sentence ought never to end with a Preposition. This rule is not sanctioned by our forefathers' usage. When Cadmon was on his death-bed, and wished for the Eucharist, he said, '*Berað me hwæþere husel to.*'¹

In the Verb we keep many old idioms with but little change, such as, *ic eom sēcende*, I am seeking; *hē gæð rēdan*, he is going to read; *ic tō drincenne hæbbe*, I have

¹ Thorpe's *Analecta Anglo-Saxonica*, p. 58.

to drink; *wēron tō farenne*, they were to go; *ic hæbbe mete tō etanne*, I have to eat; *synd forðfarene*, they are gone. The Future was expressed by *shall* and *will*, and also by the Present; we still say, 'another word, and I go.' *Ic mōt*, *pū mōst* expressed permission, and was very seldom used in our sense of *must*, expressing need.¹

Our fathers translated the Latin *debeo* by *sceal*; we have lost this old sense of that verb, except in a phrase like 'he should do it.' In the Imperative mood, *utan* was used where we say *let*, as *utan tō-brecan*, let us break; this old form lingered on to 1250. We see an attempt to supply the want of a Middle voice in such phrases as *hē beþohte hine*, 'he bethought him,' and the later, 'I fear me.'

I give a few forms, which we should not expect, found in English writers before the Conquest. These I have taken from March's Anglo-Saxon Grammar, published in 1870.

The Article, as in Homer, sometimes stands for the Pronoun; *seō* for *heō*; as, *seō lufath hine*.² Hence comes our *she*.

The Preposition *of* is used to express material instead of the old Genitive. Thus we find not only *scennum scirān goldes*, but also *reāf of hærum*.³ Compare Virgil's *templum de marmore ponam*. This *of* and this *de* have been the parents of a wide-spread offspring in modern

¹ March (p. 195) gives a few instances of the latter sense.

² Ibid. pp. 140, 177. He quotes from Mark xii. 3, *swungon thone* and *forlēton hine*.

³ Ibid. p. 154. So *dn of þesum*, one of these. This Partitive use of the word *of* is very old.

languages ; but our Old English Genitive is happily still alive, though it is used more in speaking than in writing.

The Preposition *to* is used sometimes (not often) with an Infinitive, as well as with a Gerund. Thus, in *Beowulf*, 316, *mael is mē tō fēran*, it is time for me to fare.¹

Cut to pieces seems modern, but we find in the Old English Bible *ceorfon tō sticcon*.²

With has two meanings, seemingly contradictory, in Latin, *cum* and *contra*. We say, *to walk with a friend*, and *to fight with a foe*. It was used in both senses long before the Conquest.

In Old English, *hwæt* sometimes stood for the Latin *aliquid*. Hence comes our, 'I tell you what.'³ In later times it would be easy to compound *somewhat*.

Indefinite agency was expressed of old much as now ; *ponne hig wyriað eōw*, when they revile you.⁴

The strange Dative reflexive has always been used ; as, *Pilatus hym sylf áwrat*.⁵ The Irish rightly say *meself*, not *myself* ; this is the old Dative *mē sylf*, brought to Erin by Strongbow's men-at-arms.

We have seen how useful the verb *do* has always been in framing our English speech. A phrase like *he doth withstand* (not *he withstands*) seems modern ; but it is found in King Alfred's writings. *Do not thou turn* was expressed of old as *ne dō þū, þæt þū oncyrre*.⁶ Christ said to the woman taken in adultery, 'Dō gā, and *ne synga þū næfre mā*' (John viii. 11).

Our curious idiom of Participles, *he ceased command-*

¹ March, p. 168.

² Ibid.

³ Morris, *English Accidence*, p. 137.

⁴ March, p. 174. ⁵ Ibid. p. 175.

⁶ Ibid. p. 186.

ing, they dreaded asking, is found in Old English, as *geendude bebeôdende, ondrêdon ðcsigende*. *Hé hæfde hine geworhtne*, ‘he had him wrought,’ common enough with us, is not often found in Greek or Latin.¹

Bu is used just as we employ *both* in phrases like *both he and I*.² We have lost certain other old forms for expressing this.

The Latin *non solum* appears in Old English as *nâ pæt ân*. We now omit the word in the middle.

Our *same* was never used except adverbially; thus, *sam hit sý sumer sam winter*, the same in summer and winter.³ Beasts have natures *swâ same swâ men*.⁴ The Latin *idem* was expressed, not by *same*, but by *ylc*; this lingers in Scotland, as in the phrase, *Redgauntlet of that Ilk*. *Same* (*idem*) began to come into vogue only about the year 1200.

We still employ *though* at the end of a sentence, in the sense of the Latin *tamen*, and *now* in the sense of *quoniam*; just as our forefathers did. We have had a sad loss in *for þam*, the Latin *quia*, which we began to replace in 1300 by an ugly French compound.

I give from King Alfred a sentence which contains two peculiar English idioms: ‘*Elpendes hýd wyle drin-can wætan gelice and spinge dêð*, Elephant’s hide will soak water like a sponge doth.’⁵

The well-known Latin phrase, *quo plus . . . eo plus*, becomes in English *bîð þý heardra, þé swiððer heátâð*, it becomes *the harder, the stronger they beat*.⁶ This

¹ March, p. 201.

² Ibid. p. 202.

³ Ibid. p. 203.

⁴ Ibid. p. 204.

⁵ Ibid. p. 208.

⁶ Ibid.

is, in our day, the one sole case in which *the* is not a Definite Article.

The expletive *þær* was used to begin a sentence, as, *þær was án cyning*. This resembles nothing in German or Latin.

The English of old employed *hwæt* (quid) as an Interjection. This is the first word of the Beowulf, where it answers to our *Ho*. The old usage may be traced down to our times, though it was thought to be somewhat overdone by King George the Third.¹

Our speech is now but a wreck of what it once was; for instance, of the many verbs which bore the prefix *æt*, only one is left, retaining that preposition sadly mangled; this is *ætwitan*, our *twit*.

Other verbs have become oddly corrupted, and the corruptions have, as it were, run into each other. Thus we have but one verb, *own*, to represent both the old *áhnian* (possidere), and the old *unnan* (concedere). Thus also we have but *settle*, to stand for both *setlan* and *sahtlian*.²

An old verb had often two forms slightly differing; we still translate *fugere* by both *fly* and *flee*, following the

¹ In the *Rolliad*, the King meets Major Scott, and thus expresses himself:—

Methinks I hear,
In accents clear,
Great Brunswick's voice still vibrate on my ear.

'What, what, what!
Scott, Scott, Scott!
Hot, hot, hot!
What, what, what!'

² As in the phrase, 'to settle a quarrel.' So, in French, *louer* has to represent both *laudare* and *locare*.

oldest usage. It is a pity that we have lost our accents; we can now no longer distinguish between *metan* (metiri) and *métan* (occurrere). We have often doubled our vowels to mark a difference; thus *góð* (bonus) has become *good*, that it may not be confounded with our word for *Deus*: it is the same with *toll* and *tool*, *cock* and *cook*, and many others.¹

We have sometimes thought that we could improve on our forefathers' speech by yoking two of their synonyms together; when we say *sledgehammer*, it is like a Latinist writing *malleus* twice over. Now and then a good old word is sadly degraded; thus *dyderian* (decipere) now exists only in the slang verb *diddle*.² Further on I shall give examples of words, that are seven hundred years old, set down as mere slang in our day.

There was one favourite art of our forefathers, which we have not yet altogether lost, prone though we have

¹ We have not often kept the sound of the old vowel at the end of the word so faithfully as in *smithy*, the former *smiððe*.

² The Dorsetshire peasantry, as Mr. Barnes tells us, pronounce in the Old English way words that in polite speech have but one sound; thus they say *heäle* for *sunus*, and *hail* for *grando*. We have had a sad loss in dropping the twofold sound, and odd mistakes sometimes arise. I remember at school, nearly thirty years ago, that our class was given Scott's lines:

‘Hail to thy cold and clouded beam,’ &c.,

which we were to turn into Latin longs and shorts. I still recall the disgust of the master (*vir plagosus*) on reading one blockhead's attempt: it began with *grando*! Thanks to our slovenly forefathers, English is now the punster's Paradise; Hood knew this well.

been to copy French rimes. This art was Alliterative poetry, as seen in Cadmon's lines on the Deluge :—

For mid Fearme
 Fære ne moston
 Wæg liðendum
 Wætres brogan
 Hæste Hrinon
 ac hie Halig god
 Ferede and nerede.
 Fiftena stod
 Deop ofer Dunum
 sæ Drence flod.¹

Conybeare traces this love of Alliteration in English poets down to 1550, and Earle traces it on further to 1830. Byron's noble line on the Brunswicker's death at Quatre Bras is well known. I can bear witness, from my own schoolboy recollections, to the popularity of this old metre in 1849.² This it is that has kept alive phrases like 'weal and woe,' 'born and bred,' 'sooth to say,' 'fair or foul,' 'kith and kin,' 'bed and board,' 'make or mar,' 'might and main.'³

¹ Conybeare's *Anglo-Saxon Poetry*, xxxiii.

² We were fond of an old ballad, beginning with—

'All round the rugged rocks
 The ragged rascal ran.'

* It has sometimes substituted a Romance for a Teutonic word; thus we now say 'safe and sound,' not 'hale and sound,' our fore-fathers' phrase.

CHAPTER II.

THE OLD ENGLISH, 680-1120.

THE MIDDLE ENGLISH, 1120-1300.

THE examples given in the last few pages have been mostly taken from Wessex writers; but Cadmon's name reminds us that in the Seventh and Eighth Centuries there was no Teutonic land that could match Northumbria in learning or civilisation. Thither had come earnest missionaries from Italy and Ireland. There Christianity had taken fast root, and had bred such men as Cadmon and Bede. Charlemagne himself, the foremost of all Teutons, was glad to welcome to his Court Alcuin, who came from beyond the Humber. It was the dialect of Northumbria, settled as that land was by Angles, that first sprang into notice, and was so much in favour, that even the West Saxons on the Thames called their speech *English*.

This English of the North, or Northumbrian, has bequeathed to us but few monuments, owing to the havock wrought by the Danes in the Northern libraries. We have, however, enough of it left to see that in some points it kept far closer to the old Aryan Mother Speech than the classical writers of Wessex did; thus, it boasts

the remnants of four verbs in *mi—am*, *beōm* (sum), *geseōm* (video), *gedōm* (facio). In other points it foreshadows the language to be spoken in Queen Victoria's day more clearly than these same writers of Wessex did.

In tracing the history of Standard English, it is mainly on Northumbria that we must keep our eyes. About the year 680, a stone cross was set up at Ruthwell, not far from Dumfries; and the Runes graven upon it enshrine an English poem written by no mean hand. Cadmon, the great Northumbrian bard, had compiled a noble lay on the Crucifixion, a lay which may still be read at full length in its Southern English dress of the Tenth Century. Forty lines or so of the earlier poem of the Seventh Century were engraven upon the Ruthwell Cross; these I give in my Appendix, as the lay is the earliest English that we possess just as it was written.¹ It has old forms of English nowhere else found; and it clearly appeals to the feelings of a warlike race, hardly yet out of the bonds of heathenism; the old tales of Balder are applied to Christ, who is here called 'the young hero.'

Mr. Kemble in 1840 translated the Ruthwell Runes, which up to that time had never unlocked their secret; not long afterwards, he had the delight of seeing them in their later Southern dress, on their being published from an old English skinbook at Vercelli. He found

¹ 'Cadmon mæ fauæþo' (not *Cœdmon*) is the inscription lately discovered on the cross; and this confirms a guess made long ago by Mr. Haigh. Mr. Stephens assigns the noble fragment of the Judith to the great bard of the North.

that he had only three letters of his translation to correct. Seldom has there been such a hit and such a confirmation of a hit.¹

These Ruthwell Runes are in close agreement with the dying words of Bede, the few English lines embedded in the Latin text.² The letter *k* is here found, which did not appear in Southern English until many centuries later. The word *ungcet*, the Dual Accusative, betokens the hoariest antiquity. The Infinitive ends, not in the Southern *an*, but in *a*, like the old Norse and Friesic.

The speech of the men who conquered Northumbria in the Sixth Century must have been influenced by their Danish neighbours of the mainland. I give a few words from the Ruthwell Cross, compared with King Alfred's Southern English :—

<i>Southern.</i>	<i>Ruthwell.</i>
Heofenas	Heafunæs
Stigan	Stiga
Gewundod	Giwundæd
Eal	Al ³
On gealga	On galgu

The next specimen, given by me in my Appendix, is about sixty years later than the Ruthwell Runes. It is another fragment of Cadmon's, which was modernised two hundred years after his time by King Alfred. The

¹ *Archæologia for 1843*, page 31.

² See the Runes in my Appendix, Chapter VII.

³ We follow the North, which is more primitive than the South, in pronouncing this word. But in Dorset they still sound the *e* before *a*, as in *yacre*, *yale*, *yarm*, and others. See Mr. Barnes' poems.

text from which I quote is referred by Wanley, a good judge, to the year A.D. 737. I set down here those words which are nearer to the language spoken in our days than Alfred's version is.

<i>Southern.</i>	<i>Northern.</i>	<i>Modern.</i>
Fæder	Fadur	Father
Swa	Sue	So
Gescōp	Scop	Shaped
Bearnum	Barnum	Bairns
þa	Tha	The
Weard	Uard	Ward

The word 'til' (to), unknown in Southern speech, is found in this old manuscript, and is translated 'to' by Alfred. The modern Th here first appears for the good old character that our unwisdom has allowed to drop. The whole of the manuscript is in Northern English, such as it was spoken before the Danes overran the North.¹

The next earliest Northumbrian monument that we have is a Psalter, which Garnett dates about the year A.D. 800. It is thought to have been translated in one of the shires just south of the Humber.² This Psalter, like the former specimen, employs *a* instead of the Southern *ea*, even as we ourselves do.

There are many other respects in which the Psalter differs from Southern English of the Ninth Century; the chief is that the first Person Singular of the verb ends, like the Latin, in *o* or *u*: as *sitto*, I sit; *ondredu*, I

¹ Bosworth, *Origin of the Germanic Languages*, pp. 56-60.

² Rushworth Gospels, iv. (Surtees Society), *Prolegomena*, cix.

fear. The second Person ends in *s*, not *st*; as *neosas*, thou visitest. It is, therefore, less corrupt than King Alfred's form. The Lowland Scotch to this day say, *thou knows*. The prefix *ge* in Past Participles is often dropped, as *bledsad*, blessed, instead of *gebletsod*. Old Anglian was nearer than any other Low German speech to Danish, and *ge* is not found in the Danish Participle. We also remark the Norse *earun* for *sumus*, *estis*, *sunt*; this in Southern speech is nearly always *syndon*.¹ I give a few words from this Psalter, to show that our modern English in many things follows the Northern rather than the Southern form.²

<i>Southern English.</i>	<i>Northern English.</i>	<i>Modern.</i>
Bén	Boen	Boon (prayer)
Béc	Boec	Books
Célan	Coelan	Cool
Déman	Doeman	Doom ³
Hréðe	Roeð ⁴	Rough
Leoht	Leht	Light
Fram	From	From
Wærон	Werun	Were
Nawiht	Nowihte	Nought ³
Feldas	Feldes	Fields
Twa	Tu	Two

¹ We find, however, *aran* in Kentish charters (Kemble, i. 234), and the form *ic biddo* in the oldest charters of Kent and Worcestershire.

² See an extract from the *Psalter* in my Appendix.

³ We still have both the Northern and Southern forms of this word.

⁴ Here the old *h* at the beginning of a word is cast out; a process often repeated.

<i>Southern English.</i>	<i>Northern English.</i>	<i>Modern.</i>
Dést	Gedoest	Doest
Eage	Ege	Eye
Tyn	Ten	Ten
Geoguð	Iuguðe	Youth

The Northern men of the year 800 said, 'doema strong and longmod,' where the Southerners would have put 'déma strang and langmod.' We find *no* used just as the Scotch now use it, 'gif ic *no* fore-settu,' where *na* would have been used in the South. One of the most remarkable things in this Psalter is the first appearance of our *them*, used as a Pronoun, not as an Article. See Psalm cxlv. 6: 'All ða in ðæm sind.' This is found but seldom; the settlers soon to come from Denmark would recognise it as a form akin to their own.¹

Much about the time that the Northumbrian Psalter was compiled, the Norsemen began to harry unhappy England. The feuds of near kinsmen are always the bitterest; and this we found true in the Ninth Century. Soon the object of the heathen became settlement in the land, and not plunder. The whole of England would have fallen under their yoke, had not a hero come forth from the Somersetshire marshes.

In A.D. 876, we read in the Saxon Chronicle that the Danish king, 'Norðhymbra land gedælde, and

¹ I will point out an odd mistake of the Translator's. He found the Low Latin substantive *singularis* (whence the French *sanglier* and the Italian *cinghiale*) in Psalm lxxix. 14. This he took for an adjective, and translated *syndrig*, making great nonsense.

hergende weron and heora tiligende wæron.'¹ In the next year, the outlandish host 'gefor on Myrcena land, and hit gedældon sum.' In 880, 'for se here on East-sængle and geset þat land and gedælde.' Here we find many English shires, once thriving and civilised, parcelled out within four years among the Norsemen. The Angles were now under the yoke of those who four hundred years earlier had been their neighbours on the mainland. Essex seems to have been the only Saxon shire that Alfred had to yield to the foreigner. Now it was that the Orms, Grims, Spils, Osgods, and Thors, who have left such abiding traces of themselves in Eastern Mercia and Northumbria, settled among us. They gave their own names of Whitby and Derby to older English towns, and changed the name of Roman Eboracum from Eoforwic to Iorvik or York.

The endings *by*, *thwaite*, *ness*, *drop*, *haugh*, and *garth*, are the sure tokens of the great Danish settlement in England; fifteen hundred of such names are still to be found in our North Eastern shires. The six counties to the North of Mercia have among them 246 places that end in *by*; Lincolnshire, the great Norse stronghold, has 212; Leicestershire has 66; Northamptonshire 26; Norfolk and Notts have rather fewer.

The Danes were even strong enough to force their preposition *amell* (*inter*) upon Northumberland, where

¹ At the head of the Yarrow is a mountain, called of old by the Celtic name Ben Yair. To this the Romans prefixed their *Mont*, and the Danes long afterwards added their word *Law*. The hill is now called Mountbenjerlaw; in it *hill* comes three times over.—Garnett's *Essays*, p. 70.

it still lingers. Our verbs *bask* and *busk* are Middle verbs, compounded of the Icelandic *baka* and *bua* with the ending *sik* (self).¹ York and Lincoln were the great seats of Norse influence, as we see by the numbers of Norse money-coiners who are known to have there plied their trade. English freedom was in the end the gainer by the fresh blood that now flowed in. When Doomsday book was compiled, no shire could vie with that of Lincoln in the thousands of its freeholders ; East Anglia was not far behind.² Danish surnames like Anderson, Paterson, and, greater than all, Nelson, show the good blood that our Northern and Eastern shires can boast. Thor's day was in the end to replace Thunresday. Another Norse God, he of the sea, bearing the name of Egir, still rushes up English rivers like the Trent and the Witham, the water rising many feet : the *eagre* is a word well known in Lincolnshire. The Norse *felagi* is a compound from *fee* and *lay*, a man who puts down his money, like the member of a club. This became in England *felage*, *felawe*, *fellow*. So early as 1525 it had become a term of scorn ; but the fellows of our Colleges will always keep alive the more honourable meaning of the word.

The next specimen in my Appendix is the book called the Rushworth Gospels, the English version of which Wanley dates at the year A.D. 900, or thereabouts ; one of the translators was a priest at Harewood, in Yorkshire. I give a few words to show

¹ Dr. Morris was the first to point this out.

² Worsaae, *The Danes and Northmen*, pp. 71, 119, 170.

how much nearer it is to our speech than the West Saxon is :—

<i>Southern.</i>	<i>Northern.</i>	<i>Modern.</i>
Se, seo	The, thio	The
Ic, Heo	Ih, Sio	I, She
þeah	Theh	Though
Hi	Ða	They
Hyra	Ðara	Their
Eower	Ewer	Your
Feawa	Feawe	Few
Dreora gewittnesse	Dreo gewitnesse	Witness of three
Eom	Am	Am
Eart	Arth	Art
For	Foerde ¹	Fared
Drincan	Drinca, drince	To drink
Sealde	Salde	Sold
Gescy	Scoas	Shoes
Stanas	Stanes	Stones
Eac	Ek	Eke
Fynd	Fiondas	Fiends
Ælmessian	Ælmisse	Alms
Blawe	Blau	Blow
Fêt	Foedep	Feeedeth
Byreð	Bereþ	Beareth
Slep	Slepte	Slept
Sceap	Scep	Sheep
Tó cumenne eart	Cwome scalt	Shalt come
Ealle gearwe	All iara ²	All yare (ready)
Cuppa	Copp	Cup

¹ Here we have a Strong Verb turned into a Weak form, a corruption which has been going on ever since. Thus *crope*, used by Tyndale, after his time became *crept*.

² We see the hard *g* already softened into *y*, both here, and in the earlier Psalter.

<i>Southern.</i>	<i>Northern.</i>	<i>Modern.</i>
þrida	Þirda	Third
Dóm	Doom	Doom
Geoc	Ioc	Yoke
Oð þone seofoðan	Oð to þem siofund	Unto the seventh

In the last example we see the Norse *n* making its way into the Old English numeral. There are other remarkable changes. In Matthew ii. 4 we find *heom* employed for *hig*, just as we say in talking, ‘*I asked ‘em.*’ The Norse Active Participle is often used instead of the Old English, as *gangande* for *gangende*: and this lingered on in Scotland to a very late date. The Norsemen, in this instance, brought English speech nearer to Sanscrit than it was before. The Infinitive, as will be seen in the above table, has already been clipped.

The Southern *geworden* became in Yorkshire *awarð*; where in England the old prefix *ge* lingers in our days, it commonly takes the form of *a*. The cases of Substantives and Adjectives, so carefully handled in the South, are now confused in the North; the Dative Plural in *um* often vanishes altogether. The letter *h* is sometimes put in or dropped, the most hideous of all our corruptions; *k* and *ch* are found instead of *c*. *Sio* (our *she*) for *heo* and *ih* for *ic* are most remarkable; in the latter form we go nearer to the Sanscrit *aham* than to the Latin *ego*.

Few of England’s children have done her better service than Alfred’s son and daughter, whose deeds are written in the Saxon Chronicle. King Edward’s reign was one steady war against the Danish lords of

Mercia and East Anglia ; the strife raged all along the line between London and Chester, the King's men throwing up works to guard the shires they were winning back foot by foot. Essex seems to have been mastered in 913, Staffordshire and Warwickshire within the next few years. In 915, the Danish rulers of Bedford and Northampton gave their allegiance to the great King of Wessex ; Derby and Leicester fell before his sister. The Norsemen struggled hard against Edward's iron bit ; but the whole of East Anglia and Cambridge yielded to him in 921. By the end of the following year, he was master of Stamford and Nottingham ; Lincolnshire seems to have been the last of his conquests. In 924, all the English, Danes, and Celts in our island chose Edward, the champion of Christianity against heathenism, for their Father and Lord. England, as we see, was speedily becoming something more than a geographical name.

Alfred had been King of the South ; Alfred's son had won the Midland ; Alfred's grandsons were now to bring the North under their yoke. The Danes drove the many quarrelsome English kingdoms into unity in sheer self-defence ; much as in our own time the Austrians helped Italy to become one nation. The Saxon Chronicle in 941 names the Five Danish Burghs which overawed Mercia, and which have had so great an influence on the tongue now spoken by us.

Burga fife	And Snotingahâm
Ligeraceaster	Swylce Stanford eâc.
And Lincolne	And Deoraby.

Long had these been in Danish thraldom ; they were now, as the old English ballad of the day says, loosed by Edward's son. Northumberland, under her Danish kings, was still holding out against the Southern Over-lord. At length, in 954, the last of these kings dropped out of history ; and Eadred, the son of Edward and the grandson of Alfred, became the one King of all England, swaying the land from the Frith of Forth to the English Channel.¹

Wessex, it is easy to see, was to our island much what Piedmont long afterwards became to Italy, and Brandenburg to Germany. It is not wonderful then that in the Tenth Century the literature of Wessex was looked upon as the best of models, and took the place of the Northumbrian literature of Bede's time. Good English prose-writers must have formed themselves upon King Alfred ; English 'shapers' or 'makers' must have imitated the lofty lay, which tells how Alfred's grandsons smote Celt and Norseman alike on the great day of Brunanburgh. The Court of Winchester must in those days have been to England, what Paris has nearly always been to France : no such pattern of elegance could elsewhere have been found. For all that, were I to be given my choice as to what buried specimen of English writing should be brought to light, I should ask for a sample of the Rutland peasantry's common talk, about the year that Eadred was calling himself Kaiser of all Britain.² Such a

¹ Eadred was like King Victor Emmanuel, who has no under-kings below him ; Eadred's father was like Kaiser William.

² Kemble's *Charters*, ii. 304.

sample would be as precious as the bad Latin, the parent of the New Italian, which may be read on the walls of Pompeii. By Eadred's time, two or three generations of Norsemen and Angles must have been mingled together; the uncouth dialect, woefully shorn of inflections, spoken in the markets of Leicester and Stamford, would be found to foreshadow the corruptions of the Peterborough Chronicle after 1120.

The country, falling within a radius of twenty miles drawn from the centre of Rutland, would be acknowledged, I think, as the cradle of the New English that we now speak. To go further afield; all the land enclosed within a line drawn round from the Humber through Doncaster, Derby, Ashby, Rugby, Northampton, Bedford, and Ipswich (this may be called the Mercian Dane-lagh) helped mightily in forming the new literature: within this boundary were the Five Burghs, and the other Danish strongholds already named. Just outside this boundary were Southern Yorkshire and Northern Essex, which have also had their influence upon our tongue. Alfred's grandsons, on their way home to Winchester from their Northern fields, would have been much astonished, could it have been foretold to them that the Five Burghs, so lately held by the heathen, were to have the shaping of England's future speech. This New English, hundreds of years later, was to be handled by men, who would throw into the far background even such masterpieces of the Old English as the *Beowulf* and the *Judith*.

Some writers, I see, upbraid the French conquerors of England for bereaving us of our old inflections; it

would be more to the purpose to inveigh against the great Norse settlement two hundred years before William's landing. What happened in Northumbria and Eastern Mercia will always take place when two kindred tribes are thrown together. An intermingling either of Irish with Welsh, or of French with Spaniards, or of Poles with Bohemians, would break up the old inflections and grammar of each nation, if there were no acknowledged standard of national speech whereby the tide of corruptions might be stemmed.

When such an intermingling takes place, the endings of the verb and the substantive are not always caught, and therefore speedily drop out of the mouths of the peasantry. In our own day this process may be seen going on in the United States. Thousands of Germans settle there, mingle with English-speakers, and thus corrupt their native German. They keep their own words indeed, but they clip the heads and tails of these words, as the Dano-Anglians did many hundred years ago.

About the year 970, another work was compiled in Northern English, the Lindisfarne Gospels.¹ I give a specimen of words, taken from these, side by side with the corresponding West Saxon. A great many of the corruptions of the Old English, already found in the Psalter and Rushworth Gospels, are here repeated. Two or three of the forms, given in the second column, are not peculiar to the North.

<i>Southern English.</i>	<i>Northern English.</i>	<i>Modern English.</i>
Gemang	Himong	Among
Na mara	Noht mara	Not more

¹ See a specimen of these in my Appendix, Chapter VII.

Southern English. *Northern English.* *Modern English.*

Cildru	Cildes	Children
Steorra	Sterra	Star
Burgwaru	Burguarias	Burghers
Bréost	Brest	Breast
Axode	Ascade	Asked
Hi	Da	They
Sunu	Sona	Son
Synd	Arun	Are
Eow	Iuh	You
Endlufon	Ællefno	Eleven
Leofath	Hlifes	Lives (vivit)
Bóhton	Bochton	Bought
Begeondan	Bihionda	Beyond
Betweonan	Bituien	Between
Cleen-heortan	Claene of hearte	Clean of heart
Eorthan sealт	Eorthes salt	Earth's salt
Swa hwylc swa	Sua hua	Whoso
Ge gehyrdon	Herde ge	Heard ye
Gewefen	Gewoefen	Woven
Ic secge eow	Ic cueðo iuh to	Quoth I to you
Hwitne gedón	Huit geuirce	To make white
Ge biddað	Gie bidde	Ye bid
Magon gé	Maga gie	May ye
Eorþ, þær rust is	Eorð, huer rust is	Earth, where rust is
Beforan	Before	Before
Geat ¹	Gæt	Gate
Treow	Tré	Tree
Fæder willan	Faderes willo	Father's will
Getimbrode	Getimberde	Timbered (built)
Lið	Liges	Lies (jacet)

¹ A Gloucestershire drill-sergeant will to this day tell his yeomanry to 'dra swurds, and come round like a gee-ut,' when they wheel. Our classic modern English comes from shires far to the East of Gloucester.

<i>Southern English.</i>	<i>Northern English.</i>	<i>Modern English.</i>
Swā hwæder	Sua huider	Whitherso
Heofenan scyp	Heofnes scipp	Heaven's ship
Eaþelicre	Eaður	Easier
Dohtor	Dohter	Daughter
Slæpð	Slepes	Sleeps
Wyrhta	Wermonn	Workman
Swurd ¹	Suord	Sword
Gæð	Gaað	Goeth
Drige	Dryia	Dry
Wolde ofslean	Walde ofslae	Would slay
Leógeras	Legeras	Liars
Hund	Hundrað	Hundred
Muð twegra oððe	Muð tuoe oððe ðrea	Mouth of two or three
þreora		
Ðrittig	Ðrittih	Thirty
On þysum	In ðisum	In these
Heonon	Hena	Hence
Ðriwa	Ðriga	Thrice

The Norsemen, breathing fire and slaughter, have for ever branded, as we see, their mark upon England's tongue. Northern English had become very corrupt since the year 800 ; as I before said, the intermingling of two kindred tribes, like the Angles and Norsemen, must tend to shear away the endings of substantives and verbs. The third Persons, both Singular and Plural, of the Present tense now often end in *s* instead of *th*, as *he-onsæces* ; we follow the North in daily life, but we listen to the Southern form when we go to Church. The *ð* of the Imperative also becomes *s*, as *wyrcas* instead of *wyrcað* ;

¹ See note on p. 49.

the Scotch still say, *gies me*, instead of *give me*. New idioms crop up, which would have astonished Alfred or *Ælfric*: we find *full of fiscum* for *plenus piscium*.

The Old English Plural of nouns in *an* is now changed, and *hearta* replaces *heartan*; sad havock is made in all the other cases. The Genitive Singular and Nominative Plural in *es* swallow up the other forms. Thus we came back to the old Aryan pattern, in all but a few plurals like *oxen*.¹ Such new-fangled Genitives Singular as *sterres*, *brydgumes*, *heartes*, *tunges*, *fadores*, and such Nominative Plurals as *stearras*, *burgas*, and *culfras*, are now found. There is a tendency to confound Definite with Indefinite Adjectives. The Dative Plural in *um* is sometimes dropped.

In short, we see the foreshadowing of the New English forms. The South, where the Norsemen could never gain a foothold, held fast to the old speech; and many forms of King Alfred's time, now rather corrupted, linger on to this day in Dorset and Somerset; though these shires are not so rich in old *words* as Lothian is. The North, overrun by the Danes, was losing its inflections not long after King Alfred's death. Even in the South, Norse words were taking root; some are found in Canute's day; and William I., addressing his Londoners in their own tongue, says that he will not allow 'pæt ænig man eow ænig *wrang* beode.' This *wrang* (malum) comes from the Scandinavian *rangr* (obliquus); it drove out the Old English *woh*.

I shall consider elsewhere the effect of the Norman

¹ There is a wrong notion abroad that the German Plural in *ens* is more venerable than the English Plural in *es*.

Conquest upon England's speech. I give in my Appendix a specimen of the East Anglian dialect, much akin to the Northumbrian, written not long after the battle of Hastings.¹ In the Legend of St. Edmund, the holy man of Suffolk, we see the forms *þe*, *ðe*, and *the*, all replacing the old *se*; the cases of the substantive and the endings of the verb are clipped; the prefix *ge* is seldom found, and *iset* stands for the old Participle *geset*. As to the Infinitive, the old *dælfan* becomes *dælfē*; the Dative *heom* replaces the old Accusative *hī*, as *heom wat gehwa*, each knows them. The adjective does not agree in case with the substantive; as *mid æpele ðearum*. *An heora* is turned into *án mon of him*; a corruption that soon spread over the South. The preposition is uncoupled from the verb in our bad modern fashion; as *slogen of þæt hæfod*, smote off the head.² Rather later, this preposition *of*, when used as an adverb, was to have a form of its own. The first letter is pared away from *hlaford*; the Anglian *alle* replaces the Southern *ealle*. *Eode* is making way for *wende* (ivit); and we find such forms as *child*, *nefre*, *healed*, *fologede*, instead of *cild*, *naefre*, *hælod*, *fyligde*. *Hál* (anus) gets the new meaning of *integer* at p. 88: from it comes both our *hale* and our *whole*.

But other parts of England besides Suffolk were corrupting the old speech. In the years set down in the different Chronicles, after the Norman Conquest, we see new

¹ Mr. Thorpe, in his *Analecta Anglo-Saxonica*, looks upon the Legend, which he prints, as an East Anglian work.

² This uncoupling sometimes adds to our stores of expression; to *throw over* is different from to *overthrow*.

forms; as in the account of Stamford Bridge fight, in 1066, *þa com an oper* (here the *an* has no business), 'then came another; ' *æfre þe oðer man*, 'every other man' (year 1087). Moreover, we begin to light on expressions such as *sume of þam cnihtan* (year 1083); *toscylton to his mannon* (year 1085); *yrfenuma of eallon* (year 1091). *Wifman* (mulier) is cut down to *wimman* in 1087; the process of casting out a consonant (coming in the middle of a word) went on for two hundred years and more. The Latin *amavisse* had become *amāsse* centuries earlier. We see that *wiðutan*, which of old meant no more than *extra*, has gained the new sense of *sine* in 1087, as we now mostly use it. The great William, we hear, would have won Ireland *wiðutan ælcon wæpnon*.¹ Still, the monks did their best to write classic English, down to about the year 1120.

England has been happy, beyond her Teutonic sisters, in the many and various stores of her oldest literature that have floated down the stream of Time. Poems scriptural and profane, epics, war-songs, riddles, translations of the Bible, homilies, prayers, treatises on science and grammar, codes of law, wills, charters, chronicles set down year by year, tales, and dialogues—all these (would that we took more interest in them!) are our rich inheritance. In spite of the havock wrought

¹ This of old would have been *būtan*. Our *but* still expresses *nisi*, *præter*, *quin*, *sed*, *verūm*; in Scotland, I believe, it may still stand for *extra* and *sine*. Our fathers must have thought that too great a load was thrown upon one word.

at the Reformation, no land in Europe can show such monuments of national speech for the 400 years after A.D. 680 as England boasts. And nowhere else can we so clearly mark the national speech slowly swinging round from the Old to the New.

Take the opposite case of Italy. In 1190 we find Falcandus holding in scorn the everyday speech of his countrymen, and compiling a work in the Old Italian (that is, Latin), such as would have been easily read by Cæsar or Cicero. Falcandus trod in the path that had been followed by all good Italian writers for 1200 years; but two or three years after his book had been written, we find his countryman, Ciullo d'Alcamo, all of a sudden putting forth the first known poem in the New Italian, a poem that would now be readily understood by an unlettered soldier like Garibaldi.

In Italy, there is a sudden spring from the Old to the New, at least in written literature; but in England the change is most slow. I have already traced the corruption shown in the Northumbrian writings. In the Peterborough Chronicle of 1120, we see an evident effort to keep as near as may be to the old Winchester standard of English. Some of the inflections indeed are gone, but the writer puts *eall* for the *all* that came into his everyday speech, and looks back for his pattern to King Alfred's writings. In 1303, we find a poem, written by a man born within fifteen miles of Peterborough: the diction of this Midland bard differs hardly at all from what we speak under Queen Victoria. Nothing in philology can be more interesting than these 180 years, answering roughly to the lives of our first

Angevin King, of his son, grandson, and great-grandson.

The plan I follow is this. I shall first give specimens of prose and poetry written within the Mercian Danelagh and East Anglia, where our classic New English was born.

To each specimen I shall add a contrast, being some poem or treatise, written outside the aforesaid district, either in the South, the West, or the North. The samples from within the Danelagh, and from its Essex and Yorkshire border, will be seen boldly to foreshadow what is to come ; the samples from shires lying to the South and West of the Danelagh will show tokens of a fond lingering love for what is byegone. In the Midland district I have named, there was the same mingling of Angles and Danes that we find in the shires where the Northumbrian Gospels were translated.

THE EAST MIDLAND DIALECT.

(About 1120.)

Of all cities, none has better earned the homage of the English patriot, the English scholar, and the English architect, than Peterborough. Her Abbot was brought home, sick unto death, from the field of Hastings ; her monks were among the first Englishmen who came under the Conqueror's frown. Her Minster suffered more from Hereward and his Norse friends than from her new French Abbot, Turold. At Peterborough our history was compiled, not in Latin but in English ; the English that had grown up from

the union of many generations of Danes and Angles, dwelling not far from Rutland. Without the Peterborough Chronicle, we should be groping in the dark for many years, in striving to understand the history of our tongue.

This Chronicle bears the mark of many hands. It is likely that various passages in it were copied from older chronicles, or were set down by old men many years after the events recorded had taken place. A fire, whereby the old Abbey and town of Peterborough were burnt to the ground in 1116, marks a date both in English Architecture and in English Philology. After that year arose the noble choir, which has happily escaped the doom of Glastonbury and Walsingham. After that year, monks were sent out to copy the English chronicles of other Abbeys, and thus to replace the old Peterborough annals, which must have been burnt in the fire.¹ The copyists thus handed down to us a mass of good English prose, a great contrast to the forged charters, drawn up in the Midland speech of 1120, which were newly inserted in the Chronicle. It is with these last that my business lies, as also with the local annals of Peterborough, taken down from the mouths of old men who could remember the doughty deeds of Hereward and his gang fifty years earlier, when men of Danish blood in the East and North were still hoping to shake off William's yoke.

¹ I here follow Mr. Earle in his account of the Saxon Chronicles. The cock and bull tales in the forged Charters of the Abbey are most amusing to any one who knows the true history of England in the Seventh Century.

I now show how the Old English had changed in the Danelagh before the year 1131, at which date the first Peterborough compilers seem to have laid aside their pens. This reign of King Henry I. is the most interesting of all reigns to a student of English.

As to letter changes, the old *h* sometimes becomes *ch*, as *burch* for *burh*; this prevailed over the Eastern side of England, from London to York; though *gh* came to be more used than *ch*. We see that the diphthong, which our fathers loved, was to drop; for *efre* (*semper*) sometimes replaces *æfre*. These two changes appeared long before in the Lindisfarne Gospels. The Old English Article, *se*, *seo*, *þat*, becomes hopelessly confused in its cases and genders; we are not far from the adoption of *the*, to do duty for them all. Our old *ð* was often laid aside for *th*, the latter being better known to the Normans. There is a tendency to get rid of the letter *g* in every part of a word; thus we find

Dæg	becomes dæi (day)
Geátweard	,, iateward (porter) ¹
Cæg	,, keie (key) ²
Þægnâs	,, ðænines (thanes)
Ealmihtig	,, ælmihti
Sárig	,, sari
Agen	,, an (proprius)
Ænig	,, ani

¹ *G* sometimes changed to *y*, and then centuries later, in Standard English, changed back to *g* again; as we see in this word *gate*, still called by the Scotch *yett*.

² Here the Northern *k* begins to replace the Old Southern *c*.

Legdon	becomes	leidon
Sægde	„	seide
Læg	„	læi
Mæg	„	mæi
Geornden	„	iornden (yearned)

F in the middle of a word was often replaced by *v*; thus *we geafon* becomes *we gaven*, and *luſe* becomes *luve*; this change was still more marked in the South. The Old English *heorā* and *him* (in Latin, *eorum* and *eis*) now change into *here* and *hem*. This last we still use in phrases like, *give it 'em well*; and this Dative Plural drove out the old Accusative *hī*. In the same way the Dative Singular *him* at this time drove out the Accusative *hīne*; the latter is now only found in the mouths of peasants, as '*hit un hard*.' Squire Western, who was above a peasant (at least in rank), loved this old phrase. The Article *seo* replaces the Old English *heō* (in Latin, *ea*); and the accusative of *heō*, which of old was *hī*, is now seen as *hire* in the account of the year 1127. *Eōwer* becomes *iure* (your). The relative Neuter pronoun *þæt* is now no longer confined to the Neuter Singular antecedent, but follows Plurals, just as we use it; thus, in the forged Charter of the year 656, we find, *ealle þa þing þ. ic wat*. It soon came to follow Masculines and Feminines, much as we employ it now. The nominative *Who* did not come in as a Relative till the next Century. Many short English words now approached their modern form; what we found long ago in the Northumbrian Gospels is now repeated at Peterborough.

<i>Old English.</i>	<i>Peterborough Chronic'e.</i>
Ðredō	ðre
Æne	ænes (once)
Twīwa	twiges (twice)
Feōwer	fower (four)
Feawa	feuna (few)
Oðer	an oþre (another)
Swā hwā swā	hwa swa (whoso)
Hund	hundred
Nán	nun
Seofoða	seouefende (seventh)
þanon	thenen (thence)
þisne	this
Betweox	Betwix
Onmang	Amang
Forþi	þærfore
Sóna	son (soon)

In Nouns the Dative Plural in *um* has long vanished ; there is a general break-up of case-endings ; and the Nominative Plural in *as* (now *es*) is swallowing up all the other Declensions. The Definite and Indefinite forms of Adjectives were jumbled together, and the agreement of their cases with those of Substantives was no longer heeded.

Seofler	becomes	siluer
Suná	„	sunes (sons)
Naman	„	nam (name)
Hlaford ¹	„	lauerd (lord)
Lecht	„	liht
Heáfod	„	heafed (head)
Munecan	„	muneces (monks)
Hus	„	huses (houses)

¹ The *h* before another consonant now begins to drop, in the approved Anglian fashion.

A good English writer of the Eleventh Century would have been shocked at the corrupt replacing of the old Genitive by such a phrase as this, in the account of the great Peterborough fire in 1116: ‘*bærnde eall þa mæste dæl of þa tuna*;’ ‘*ic am witnesse of þas Gewrite*.’ Henceforward, *of* was used most freely, at least in the Danelagh. Prepositions were disjoined from the verbs; in the forged Charter of 963 we find *he draf út* instead of the old *he utdráf*. These changes we saw earlier in St. Edmund’s Legend. We find *al* used instead of the old Genitive *ealra*; the latter form still lingers in Shakespeare, as *alderliest*. The helpful word *man* shrinks into *me*; as in the phrase of the year 1124, *him me hit beræfode*, ‘one bereaved him of it,’ or as we say now, ‘he was bereaved of it.’ This idiom lasted for 160 years more in the Danelagh, and much longer in the South.

We see *for to* employed in a new sense in the year 1127, like the kindred French *pour*; *se kyng hit dide for to hauene sibbe*, the king did it to have peace. Hence the well-known question, ‘what went ye out for to see?’ We suppress the *for* in modern speech.

The old *ælc* now becomes *ilca*, and still lingers in Scotland; in the South we say, *each*. The phrase, *ne belæf þær noht an* (there remained not one), in the account of the year 1131, shows how *noht* was by degrees replacing the ancient *ne*. The old *swithre* now gives way to *right* (dextera), just as the still older *teso* (in Gothic, *taihwo*) long before made room for *swithre*.

In the year 1124, *heftning* appears; and some old monk, who aimed at correctness, has put the *u*, the proper letter to be used, above the *i* in the manuscript.

The Verb, as written at Peterborough in Henry the First's day, is wonderfully changed from what it was in the Confessor's time.

<i>Old English.</i>	<i>Peterborough.</i>
Lufige	Lufe (love)
Lufôde	luuede (loved)
Sceolde	scolde (should)
Eom	Am
Beô	be (<i>sit</i>)
Beoð	be (<i>sunt</i>)
Wæs	was
Geræden	geredd (read)
Hyded	hidde (hidden)
Yrnð	renneth (currit)
Ge-coren	cosen (chosen)
Bleowon	blewen (blew)
Heald	held
Meahte	mihte
Habban	hafen (have)
Gesewon	gesene (seen)
Bearn	bærnde (burnt)

The Infinitive now drops the *n*, as in the Northumbrian Gospels. In Pope Agatho's forged charter of 675, we find 'ic *ville segge*,' I will say: this should have been *seggan*. The *ge*, prefixed to the Past Participle, now drops altogether in the Danelagh; the Norsemen, having nothing of the kind, forced their maimed Participle upon us. The *ge*, slightly altered, is found to this day in shires where the Norsemen never settled. Thus, in Dorset and Somerset they say, 'I have *a-heard*,' the old *gehyrde*. One Past Participle, *gehaten*, still lingered on in the Midland for fourscore years after the paring down of all its brethren. No Teutonic country was fonder of this *ge* in old times than Southern England.

The *ge* in nouns is also dropped. *Scir-gerefa* turns into *scirreve*, which is not far from *sherriff*.

But we now come to the great change of all in Verbs, the Shibboleth which is the sure mark of a Midland dialect, and which we should be using at this moment, had the printing-press only come to England thirty years earlier than it did. The Old English Present Plural of verbs ended in *að*, as *wē hýrað*, *gē hýrað*, *hī hýrað*. It has been thought that, after the common English fashion, an *n* has been here cast out, which used to follow the *a*. But the peasants in some of our shires may have kept the older form *hýranð*; as we find the peasants on the Rhine using three different forms of the Present Plural; to wit, *liebent*, *liebet*, and *lieben*.¹ Bearing this parallel case in mind, we can understand how the Present Plural of the Mercian Danelagh came to end in *en* and not in *að*. The Peterborough Chronicle, in Henry the First's reign, uses *liggen*, *haven*, for the Plural of the Present of Verbs; we even find *lin* for *liggen*. This is the Midland form. The Southern form would be *liggeth*, *habbeth*; a slight alteration of the Old English. The Northern form, spoken beyond the Humber, would be *ligges*, *haves*, as we saw in the Northumbrian Gospels. Another Shibboleth of English dialects is the Active Participle. In the North this ended in *ande*, the Norse form. In the Midland it became *ende*, the Old English form, though in Lincolnshire and East Anglia this was often supplanted by the Danish *ande*. In the South, it ended in *inde*, as we shall soon see. To take an example, *we stand singing*.

¹ Garnett's *Essays*, p. 142.

North.—We standes singande.

Midland.—We standen singende.

South.—We standeth singinde.

This Midland form of the Present Plural is still alive in Lancashire. The Southern form is kept in the famous Winchester motto, ‘Manners maketh Man.’

Much shocked would an English scholar, sixty years earlier, have been at such a sentence as this, the last but one of the Chronicle for the year 1127: *ne cunne we iett noht seggon*, we can say nought yet. It is curious to mark the slow corruption of the old tongue: *on þyssum geare, on þis gær, þis gear.*

Many words, common to us and to our brethren on the mainland, live on in the mouths of the common folk for hundreds of years ere they can win their way into books. Thus Mr. Tennyson puts into the mouth of his Lincolnshire farmer the word *buzzard-clock* for a certain insect. No such word as *clock* can be found in the Anglo-Saxon dictionaries, though it is tacked on by our peasantry to many other substantives, to stand for various insects. But, on turning to an Old German gloss of wondrous age, we find ‘*chuleich, scarabæus.*’¹ We shall meet many other English words, akin to the Dutch and High German, which were not set down in writing until the Twelfth, Thirteenth, and Fourteenth Centuries, when these words replaced others that are found in the Anglo-Saxon Dictionary. Some of the strangers are also used by Norse writers; it is thus often hard to tell whether a Teutonic word came to England with Hengist in the Fifth Century or with

¹ See Garnett's *Essays*, p. 68.

Hubba in the Ninth Century. Perhaps the safest distinction is to draw a line through Ipswich, Northampton, and Shrewsbury: in the case of strange Teutonic words that crop up to the North of this line, we should lean to Scandinavia; in the opposite case, to Friesland. Thus, in the account of the year 1118, we find *wyrre*, our *war*; this reminds us of the Old Dutch *werren*; in Latin, *militare*. In 1124, the new form *bærlic*, our *barley*, replaces the old *bere*, which still lingers in Scotland. *Cnawlece* (acknowledge) is seen for the first time in a forgery inserted in the account of the year 963. As might be expected, Scandinavian words, long used by the Dano-Anglian peasantry, were creeping into written English prose. The Norse *bathe* (ambo) drove out the Old English *ba* and *butu*. In the forged charter inserted in the annals of 656, we read of the hamlet *Grætecros*; the last syllable of this comes from the Norse *kross*, and it was this word, not the French *croix*, that supplanted our Old English *ród* (rood). In 1128, we find the phrase, 'þurh his micele *wiles*;' this new word, which is still in our mouths, comes from the Scandinavian *væla* (decipere). In 1131, we see 'þa wæs tenn ploges;' the substantive is from the Scandinavian *plôgr*; English is the only Teutonic tongue that of old lacked this synonym for *aratrum*. The Scandinavian *fra* replaces the Old English *fram*; and we still say, 'to and *fro*.' Where an older writer would have written 'on ðe norð half,' the Peterborough Chronicler for 1131 changes *on* into *o*; from this new form, which soon spread into the South, we get our *aloft*, *aright*, and such like. We may still write either *ashore* or *on shore*.

EAST MIDLAND DIALECT OF 1120.

Extracts from a forged Peterborough Charter (inserted in the year 656) :

Da seonde se kyning æfter þone abbode þet he æues-
Then sent the king after the abbot that he speedily
telice scolde to him cumon. and he swa dyde. Da cwæd
should come so did quoth
se kyning to þan abbode. La leof Sæxulf. ic haue geseond
Lo, loved I have sent
æfter þe for mine saule þurfe. and ic hit wile þe wæl
thee soul's need it will well
secgon for hwi. Min broðor Peada and min leoue freond
say why brother loved friend
Oswi ongunnen an mynstre Criste to loue and Sancte
began minster to Christ's glory
Petre. Oc min broþer is faren of pisse line. swa swa Crist
But gone from life as
wolde. Oc ic wile þe gebidden. la leoue freond. þat hii
pray to they
wirce æuostlice on þere werce. and ic þe wile finden
may work diligently the
þæerto gold and siluer. land and ahte. and al þet þæerto
goods
behofeð. Da feorde se abbot ham. and ongan to wircene.
behoves went home began
Swa he spedde swa him Crist huðe. swa þet in feuna
so as granted few
geare wæs þat mynstre gare. Da þa kyning heorda þæt
years ready. When heard
gesecgon. þa wærd se swiðe glæd. heot seonden geond
said was he right glad he bade through
al hi peode æfter alle his þægne. æfter ærcebiscop. and
his people thanes
æfter biskopes. and æfter his eorles. and æfter alle þa
those

þe Gode luuedon. þat hi scoldon to him cumene. and
 that come
 seotte þa dæi hwonne man scolde þat mynstre gehalegon.
 set day when hallow

And ic bidde ealle þa þa æfter me cumen. beon hi mine
 all those that be they
 sunes. beon hi mine breðre. ouþer kyningas þa æfter me
 or kings
 cumen. þat ure gyfe mote standen. swa. swa hi willen
 our gift may
 beon delnimende on þa ece lif. and swa swa hi wilien
 partakers in the eternal
 ætþeorstan þet ece wite. Swa hwa swa ure gife ouþer
 escape punishment. Whosoever
 oþre godene manne gyfe wansiað. wansie him seo
 of other good men lessens the
 heofenlice iateward on heofenrice. And swa hwa swa
 heavenly gate-ward heaven-kingdom
 hit eceð. ece him seo heofenlice iateward on heofenrice.
 increases
 Das sindon þa witnes þe þær wæron. and þa þat gewriten
 These are wrote
 mid here fingre on Cristes mele. and ietten mid here
 with their cross agreed
 tunga. . . . Des writ wæs gewriton æfter ure.
 Drihtnes acennednesse DCLXIIII. þes kyningas
 Lord's birth
 Wulhferes seoueþende gear. þes ærcebiscopes Deusdedit
 seventh
 IX gear. Leidon þa Godes curs. and ealre halgane curs.
 They laid then saints'
 and al cristene folces. þe ani þing undyde þat þær wæs
 gedon. swa beo hit seið alle. Amen.
 done so be it say

THE CONTRAST TO THE EAST MIDLAND.

(About A.D. 1120.)

Ure hlaford almihtig God wile and us hot þat we hine lufie. and of him smage and spece. naht him to mede ac hus to freme and to fultume. for him seige alle hiscfe. . . .

Gif non man ne poht of Gode. non ne spece of him. Gif non of him ne spece. non hine ne lufede. Gif non hine ne lufede. non to him ne come. ne delende. nere of his eadinesse. nof his merhðe. Hit is wel swete of him to specene. þenche gie ælc word of him swete. al swa an huni tiar felle upe ziure hierte. Heo is hefone liht and eorðe brihtnesse. loftes leom. and all hiscfe gimston. anglene blisse. and mancenne hiht and hope. richtwisen strenhcþe. and niedfulle frouer.¹

Page 219. Seraphim *birninde* oðer anhelend.

God lét hi habben ágen chíre, to chiesen.

- „ 221. Forgáng þu *ones* treówes westm.
- „ 235. He cweð *a* wunder worder.
- „ 223. Þa weran *boðe* deadlice.
- „ 225. Ic wille halden þe and *tí* wif.
 Ic wille settan *mi* wed (covenant).
- „ 233. He us forðteh *alse* is *cyldren*.
 Feder, of *wam* we sielþe habbeð.
- „ 235. Bárн of *hire* *ogen* innoð.
 Gif ic fader *ham*.
 Wer laðieres móche.
- „ 239. *Wic* ȝéie, *wic* dredness wurð.
 Birne *alse* longe *as* ic lefie.

¹ *Old English Homilies*, edited by Dr. Morris (Early English Text Society), p. 217. These go to p. 245. The passage I give above is an original one of the transcriber's, written long after Ælfric's time.

This Southern English, as anyone may see, is far more archaic than the English of Peterborough. After the year 1000, *Ælfric* wrote many homilies in the English of his day, and these were popular in our land long after his death. A clean sweep, it is true, was made of a Latin sentence of his, wherein he upholds the old Teutonic idea of the Eucharist, and overturns the new-fangled Transubstantiation, a doctrine of which *Lanfranc*, seventy years later, was the great champion in England.¹ But otherwise *Ælfric*'s teaching was thought sound, and his homilies were more than once turned into the corrupt English of succeeding centuries. We have one of these versions, drawn up about the time of the forged Peterborough charters; this is headed by the extract given above. The East Midland, with its stern contractions, is like the Attic of Thucydides; the Southern English, with its love of vowels and dislike of the clipping process, resembles the Ionic of Herodotus. The work we have now in hand, being written far to the South of the Mercian Danelagh, holds fairly well by the Old English forms; thus, instead of the Peterborough *ðe*, we find the older *se*, *si*, *þat*; and we sometimes meet with the old Dative Plural in *um*, though the old Genitive is often replaced by the form with *of*, and the endings of Verbs are often clipped. A guess may be given as to the place where these Homilies were adapted to the common speech. Forms like *fer* (*ignis*) and *gelt* (*scelus*) point to some shire near Kent. The combination *ie*, used by King Alfred, is here found,

¹ See Faber's *Difficulties of Romanism* (Third Edition, p. 260) as to erasures made in *Ælfric*'s text by theologians of a later age.

and does not appear later except in Kent and Essex. The letter *o* in this work begins to supplant the old *a*, though not often. This corruption is found in full vigour a hundred years later both in Suffolk and Dorset. Some town lying nearly half-way between the two shires, may have given birth to the new form. We now find *mor*, *long*, *non*, *ogen* (own), and *haligost*, for the old *már*, *lang*, *nán*, *ágen*, and *hálig gást*. Moreover, as we learn from the Conqueror's English charter to London, the great city was the abode of a large French-speaking population. From these men (Becket's father was one of them), it seems likely that their English fellow-subjects learned to turn the hard *c* into the soft *ch*; *ceósan* and *rice* into *chiésen* and *riche*. Long before this time, the French *castel* had become *chastel*.¹ The changes of the *a* and the *c*, most sparingly found as yet, are the two main corruptions that our Standard English has borrowed from the South. Yet the old sounds are apt to linger in proper names; as in Aldgate and Peakirk—a village not far from Rutland. The letter *h* is now often found wrongly used, or is dropped at the beginning of words. We find the true Southern shibboleth, the Active Participle ending in *inde*, as *birnind* instead of the old *birnende*. Fourscore years later, this was to be still further corrupted. In page 235, we find *þes wer isent*. This of old would have been *wéron gesended*. The old English *án* is now pared down into *a*, and is sometimes also seen as *one*; so *nán þing* become *na þing*. What was *bathe* at Peterborough is found in the Homi-

¹ The French *escole* (schola) appears in these *Homilies* (p. 243) as *iscole*.

lies as *bothe*, the Gothic *bayoths* and the Sanscrit *ubhau*. Danish influence was making itself felt on the Thames. The form *abec* (aback, in Gothic *ibukai*) is seen, like the Midland *o þe half*; *in þe* is shortened into *i ðe*. *Ealswa* is cut down into *alse* and then into *as*, the most rapid of all our changes; thus we have formed two new words, *also* and *as*, out of one old word. *Min* and *þín* are shortened into *mi* and *ti*.

We now find the first use of our New English Relative Pronoun. *Hwā* and *hwylc* were never so employed of yore; the former answered to the Latin *quis*, not to *qui*; but our tongue was now subject to French influence. As yet, the Genitive and Dative alone of *hwa*, not the Nominative, are used to express the Relative. *Teonðe* and *sefentige* are found instead of *teoða* and *hundseofontig*. *Swylc*, *hwylc*, and *mycel* now become *swice*, *wice*, and *mochē*; further changes are to come forty years later. *Cildru* turns into *cyldren*, for the South of England, unlike the North, always loved the Plural in *en*, of which the Germans are so fond. *Ēge* becomes *agēie*, not far from our modern *awe*; the *g* is softened into *y* or *i*, especially at the beginning of Past Participles. The new letter *ȝ* now appears to replace the old hard *g*; it lasted for nearly 350 years. Thanks to it, we wrote *citeien*, the old French word, as *citegen* in 1340, and in 1380 pronounced it *citizen*. Thus the Scottish *Dalyell* and *Mackenyie* have become *Dalziel* and *Mackenzie*.¹ The former *hē hafað gewesen* is now seen as *he hað ibi* (he hath been), a wondrous change; *haefde* becomes *had*,

¹ About 1340, *cnokeg* was written for *knocks*. See the Lancashire specimen, given in Chapter III.

and *we wéren* is shortened into *we wer*. *Agén*, *éfre*, *pás*, *neah*, *genoh*, *yfel*, *bydel*, are replaced by *azénes*, *efer*, *pes*, *nieh*, *innoh*, *euyl*, *bedele* (against, ever, these, nigh, enough, evil, beadle). *For* is now found for the first time, answering to the Latin *enim*; and *bread* (*panis*) replaces the old *hlaf*. This reign of Henry the First is indeed an age of change, both in the Midland and in the South. Old English words were becoming strange to English ears. Thus the adapter of the Homilies in this reign has to add the word *laga* to explain *é*, the Latin *lex* (p. 227). A verb sometimes gets a new sense; thus the old *ágan*, which of old meant nothing more than *possidere*, comes now to stand for *debere*; *he is ofer us and ah to bienne* (ought to be), p. 233; there is also *pu ahst* (*debes*). *Burch* is found instead of *burh*, as we saw it at Peterborough; and *ch* often replaces the old *h*, as *richtwis*, *michti*, *nachte* (*nihil*); in the word *ȝeworhcte* we see a mixture of both the forms. We now find a budding corruption that is for ages the sure mark of a Southern dialect; namely, the turning of the old *i* or *y* into *u*. Thus *swipen* here becomes *swupen* (p. 239),¹ and the old *mycele* is sometimes seen as *mucele*. This particular change has not greatly affected our Standard English, except that we use the Southern *much* and *such* instead of the old *mycel* and *swylc*. We once see the *w* thrown out of *swa*, for we read *sa ful* (p. 233). *Hatrede* is found for the first time as well as *hate*.

A few lines on The Grave, printed by Mr. Thorpe in his *Analecta Anglo-Saxonica* (p. 142), seem to belong to

¹ This old word only survives among cricketers, who make good *swipes*.

this time. In this piece we find for the first time in English the word *lah* or *lage* (*humilis*) : 'Hit bið unheh and *lah* ; ðe hele-wages beoð *lage*.' The Scandinavian and Frisian have words akin to this. Fourscore years later, we find the verb *to laghenn* (to lower) ; and almost two hundred years further on, we light on *bi loogh* (below). We thus in Chaucer's time compounded a new preposition out of an adjective.

THE EAST MIDLAND DIALECT.

(About 1160.)

We now skip thirty years, and once more return to the neighbourhood of Rutland. The Peterborough Chronicle seems to have been laid aside for many years after 1131. England was at this time groaning under some of the worst sorrows she has ever known ; we have come to the nineteen winters when Stephen was King. As soon as these evil days were over, and England had begun her happy course (this has lasted, with but few checks, for more than seven hundred years¹), the Peterborough monks went on with their Chronicle. Their language was becoming more and more corrupt ; but the picture they set before us of King Stephen's days is a marvel of power, and shows the sterling stuff that a Monastic writer often had in him.

The English, which we are now to weigh, dates from about the year 1160. More Norse forms crop up ; we find *cyrceiærd* (kirkyard) formed on the Norse pattern, instead of the Old English *cirictune*. When King Stephen lays hold of Earl Randolph, he is said to

¹ Even our few civil wars have commonly in the end furthered the good estate of the realm.

act through 'wicci rede.' This is the first appearance in our island of the common word *wicked*, a word which Mr. Wedgwood derives from Lapland or Esthonia. There is a change in the meaning of words; thus *wér* of old meant *cautus*, but it now gets the new sense of *sciens*; as in the account of the year 1140, 'he wart it war,' he became *aware* of it. By this time many of the Southern corruptions had made their way to Rutland and its neighbourhood: thus *o* was beginning to replace *a*; *mor* and *oune* are used instead of *már* and *án*. We see here *æie*, *agenes*, *alsuic*, *alse*, *for*, *onoh*, *a*, just as we saw them in the Homilies; and *ahte* stands for *debuit*, following the Southern fashion. What was *hwa swa* thirty years earlier is now *wua sua*, not far from our *whoso*. *Eall* is dropped altogether, in favour of the Anglian *all*. A form, of old found but seldom, now appears instead of *ælc*; to this word *ever* is prefixed, and *æuric* (every) is the result. In this way our fathers afterwards compounded *whoever*, *whatsoever*, and other strange forms. *Ic* makes way for *I*, the old Anglian *ih*, found in the Northumbrian Gospels; *seo* changes into *scæ*, but we have to wait more than a hundred years for our well-known *she*; *hit* becomes *it*. The Southern 'heo hefde *ibi*' is seen in the Midland as *scæ hadde ben*. The particle *ne* of old was always attached to the verb to express negation; but this *ne* is now replaced by *noht*, our *not*; in the account of 1132, we read, *was it noht lang*. This form was unknown at London for nearly two hundred years afterwards: Peterborough, it is plain, has had more influence upon our speech than London. The Anglian *til*

(usque), a word never found in the South, replaces the Old English *oð*, which soon vanished altogether. The ending of the Infinitive had already been pared down from *an* into *en* and *e*; it now lost even this; for we find in the account of the year 1135, *sculde cumm* (should come), *durste sei* (durst say); this *sculde* was once *sceolde*.¹ Other corruptions of the Verb are seen in *hi namm* for *hí námen*; there is also *he spac*, *he let*, *he mint*; what is now the Scottish form *gæde* (ivit) is found for the first time instead of the old *eðde*. *Læde* (duxit) now becomes *læd*, our *led*. *Nefan* becomes *neues*; the Irish peasantry still keep this old form 'nevvies,' rejecting our French-born word 'nephews.' *Cyse*, *niwe*, *treowð*, *ðúman*, *nearo*, become in 1160 *caese* (cheese), *neue* (new), *treuthe*, *pumbes*, *nareu* (narrow). *On slép* becomes *an slep*, not far from our *asleep*. We find both *nan treuthe* and *na iustise*, the old and the new form for *nullus*.

Prepositions are not often prefixed to the Verb, but are separated from it; we find such forms as *candles to æten bi*, *he let him ut*, *he sculde cumm ut*. *Wile* is used no longer exclusively as a noun, but like the Latin *dum*; an early instance of a conjunction being thus formed. Our modern *qu* is found instead of the Old English *cw*, as *quarterne*; *c* is giving way to *k*, for we find *smoke* and *snake*. Moreover, we see in the account of the year 1138 the first beginning of a new combination of letters, most common now in our speech; *gh* supplants *g*, as *sloghen* (they slew); we saw something similar in the Homilies.

¹ But the Infinitive in *en* lasted in the South down to the Reformation. Surrey writes, 'I dare well *sayen*.'

This change soon prevailed all through the East Mid-land, from Essex to Yorkshire. *Burch*, not the Old English *burh*, is the name given to Peterborough by its Chroniclers. The verbs *can* and *cuthe* are most freely employed ; of old, *may* and *might* would have been used. Forms like *thereafter* and *therein* come pretty often, and *altogæder* is seen for the first time. King Stephen, we are told in the account of the year 1137, had treasure, but ‘scattered sotlice ;’ that is, ‘dispersed it like a fool.’ This new word *scatter* is akin to the Dutch *schetteren*, which has the same meaning.

EAST MIDLAND DIALECT OF 1160.

Extract from the Peterborough Chronicle for the year 1137.

þa the suikes undergæton þat he milde man was and
When traitors understood
softe and god and na iustise ne dide. þa diden hi alle
good no then they
wunder. Hi hadden him manred maked and athes
homage made oaths
suoren. ac hi nan treuthe ne heolden. alle hi wæron for-
but held
sworen. and here treothes forloren. for æuric rice man
forfeited every mighty
his castles makede and agænes him heolden and fylden
against
þe land ful of castles. Hi suencten suyðe þa urecce
oppressed sore wretched
men of þe land mid castelweordes. þa þe castles uuaren
castle-works were
maked. þa fylden hi mid deoules and yvele men. þa
devils

Mani þusen hi drapen mid hungær. I ne canne i ne
thousands

mai tellen alle þe wundes. ne alle þe pines þat hi diden
wrecce men on þis land. and þat lastede þa XIX. wintre
wile Stephne was king. and ævre it was uuerse and
worse
uuerse. . . .

1154.—On þis gær wærd þe king Steph. ded. and be-
was
byried þer his wif and his sune wæron bebyried æt
Fauresfeld. þæt minstre hi makeden. Þa þe king was
ded. ða was þe eorl beionde sæ. and ne durste nan man
don oþer bute god. for þe micel eie of him.
awe

The year 1135. Micel þing sculde cumm.

Æuric man sone rævede. . .

Wua sua bare his byrthen. . .

THE CONTRAST TO THE EAST MIDLAND.

(About 1160.)¹

Ure feder þet in heouene is,
þet is al soð ful iwis.
weo moten to þeos *weardes* iseon.
þet to liue and to saule gode beon.
þet weo beon swa his sunes iborene.
þet he beo feder and we him icorene.
þet we don alle his ibeden.
and his wille for to reden.
Loke weo us wið him misdon
þurh beelzebubes swikedom

¹ *Old English Homilies*, First Series (Early English Text Society),
p. 55.

he haueð to us muchel nið.
 alle þa deies of ure sið.
 abuten us he is for to blenchon.
 Mid alle his mihte he wule us swenchen.
 Gif we leornið godes lare.
 þenne ofþuncheð hit him sare.
 Bute we bileuen ure ufele iwune.
 Ne ķepeð he noht þet we beon sune.
 Gif we clepieð hine feder þenne.
 al þet is us to lutel wunne.
 halde we godes lage.
 þet we habbeð of his sage.

Page 75. *IC ileue in god þe fede(r) almihti. scuppende and weldende of heouene and of orðe and of alle iscefte. and ich ileue on þe helende crist. his enlepi sune. ure lauerd. he is ihaten helende for he moncun helede of þan depliche atter. þet þe alde deouel blou on adam and on eue and on al heore ofsprinke. swa þet heore fif-falde mihte hom wes al binumen. þet is hore lust. hore loking. hore blawing. hore smelling. heore feling wes al iattret.*

Page 53. *IS afered *lest* peo eorðe hire trukie.*

- ” 63. *For þe saule of him is forloren.*
- ” 73. *Ech mon habbe mot.*
- ” ” ” *Heo sculen heore bileue cunnen . . .*
- ” 83. *ðe sunne schineð þer þurh . . .*
- ” ” ” *Ho nimeð al swuch.*
- ” 127. *Muchele mare lune he scawede us.*
- ” 129. *Heo weren ipult ut of paradise.¹*
- ” 141. *ðer stod a richt halue and a luft.*

¹ Hence our ‘put him out.’

Page 145. *Techeð us bi hwicke weie.*

„ 179. *Were we . . . swa vuele bicauhte.*

„ 129. *Him þuhte bicumelic jet we . . . weren alesede.*

The poem, part of which I have set out above, is the earliest long specimen of an English riming metre that is still popular.¹ Having been compiled somewhere about 1160, the work stands about half way between the Beowulf and the last work of Mr. Tennyson. The French riming lays, of which our Norman and Angevin rulers were so fond, must have been the model followed by the English bard, whoever he was. In the same volume are many Homilies, which give us a good idea of the English spoken in the South at this time. The following are the main points of difference between them and the Homilies of Henry the First's time.

A new combination of letters, *au* (well known in Gothic), is seen for the first time in English; as *blauwen*, *naut*, *bicauhte*.

¹ The English rimes, written before the Norman Conquest, must have been nothing but an exercise of ingenuity:—

Flah mah fliteð,
Flan man hwiteð,
Burg sorg biteð,
Bald ald ȝwiteð,
Wræc-fæc wriðað.

This is a long poem, printed by Conybeare, *Anglo-Saxon Poetry*, p. xxiii. Mr. Morris, in his *Second Series of Homilies*, contends that the Moral Ode there printed is a transcript of some long English riming poem of the year 1000, or thereabouts. If so, the transcriber must have taken great liberties, in writing words like *bikeihte* and *serveden* (pp. 239 and 230), Second Series. If the original ever turns up, it will be the first of long-lined riming poems in English.

Oh is beginning to change into *ou*, as *nout* and *inou* for *noht* and *inoh*.

O replaces *a* much oftener than before; *lore*, *strong*, and *nohwer* are examples; we find both *naping* and *noping* (pp. 165 and 181), both *na mon* and *no tunge*.

The diphthong *æ* was losing ground; thus *sæ* becomes *sea*, and *ægðer* becomes *eïðer*; but the combination *ei* has never been popular, at least in Teutonic words.

We sometimes find *v* substituted for *f* at the beginning of a word, as *vette* for *fette* (page 81). It is the influence of the South Western shires that makes us write *vixen* and *vat* instead of the old *fixen* and *fæt*; it is a wonder that we do not also write *vox*. *G* is commonly turned into *y*, but sometimes into *w*; thus *folegede* turns into *folewed* and *laga* into *law*; this is as yet most rare.

France was now dictating much of our pronunciation, and many of the vowels must in this age have been sounded in the same way on either side of the Channel. *Ch* replaces *c* in countless instances. *Cerran* (verti) now becomes *cherre*; we still say 'on the *jar*',¹ or *ajar*. We also find *chirche*, *leche*, *diche*, *teache*, *biseche* (beseech). The verb *seche*, which was elsewhere *seke*, shows whence comes our *search*; the derivation from *chercher*, given even in our latest dictionaries, must be wrong, for *changer* does not become *sange* in English. Still, the intruding *r* in *search* must be due to the French verb. Moreover we see, in

¹ *Pickwick* will keep this alive for ever. Mr. Justice Stareleigh can have been no student of Anglo-Saxon.

page 83, the two forms *scine* and *schine* (shine), the last being a new sound now creeping into English. So popular did it become, that we forced French verbs in *ir* to take the sound, as *cherish* and *flourish*. But the French *cabus* has become *cabbage*, just as *Perusia* became *Perugia*. The corrupt forms of 1120, *swice*, *wice*, and *moche*, now become *swulc*, *swuche*, and *sulche* (such); *wilche*, and *hwiche*; *muche* and *muchel*. The old *gylt* becomes *gult* in the South; our *guilt* is a combination of the two. We see a new form in *hwilke time se eure* (which time so ever). *Ælc* (quisque) takes its modern shape of *elche* and *eche*; and *an* is fastened on to it, though as yet very seldom. Thus, at page 91, we read 'heo it delden *elchun* ;' that is, to *each one*. *Latoſt* (ultimus) is cut down to *leſte* at page 143; and *þy læs þe* is shortened into *leſte*, which we still keep. *If* and *neor* replace the old *gif* and *neah*; the first is the Scandinavian *ef*. *Saule of him* is put for *his soul*, simply to eke out a rime; and the *of* is sometimes used as an adverb, with a new spelling, as at page 29, 'gif þin hefet were *offe*.' The word *þurhut* (throughout) now appears. *Oðerlicor* now becomes *oðer-weis* (page 31); at page 165 we see *evrema* (evermore); at page 139 the *ævric* (quisque) of Peterborough is found in its new shape, *efri*: the East Midland corruptions were already beginning to find their way to the South. What was before written *on lif* (in vita) is now seen as *alive* (page 161); yet our dictionary-makers, even to this day, will have it that *alive* is an adjective. We see such new forms as *underling* and *fowertene niht* (fortnight). When we find the word *knave child* applied to the infant Saviour at page

77, we get some idea of the degradation undergone by the word *knave* since the Twelfth century. *Bicumelic* now first appears for *decorus*, shortened by us into *comely*; *bicuman* is used for both *decere* and *fieri* (pages 45 and 47). *Lot* also gets a wholly new meaning; at page 31 we read of a 'pridde lot' (*tertia pars*). *Geleafa* now takes its modern form *bileue*, belief; just as *gelitlian* was to become to *belittle*.¹ *Hæs, geong, betst, sorh, deaw, þeau, gescy, légere*, and *Sunnandæg*, now become *heste, yung, best, sorewe, deu, þewe, sceos* (shoes), *lihazare* (liar), and *Sunnedei* (Sunday). The old *hwilke* had not yet come to stand for the Neuter Relative, for we find 'zeten þurh *hwam*' (gates through which), page 153. We see a new use of *hwat* in the sentence (page 145), 'we beoð in *wawe, hwat for* ure eldere werkes, *hwat for* ure agene gultes.' We still keep this idiom, but we should now employ *with* instead of *for*. At page 53, we see in two lines both the new *alse feire* *alse* and the old *swa sone se*. At page 33 we find a form, well known to English witnesses, '*swa me helpe Drihten*.' Our forefathers used to express the Latin *sinister* by *wynstre*, something that was *wanting* in full strength. In these Homilies we find *wynstre* changed into *luft* (left), to which we still cling. There is a kindred word to this in Holland.

As to Verbs; the Participle *iturned* becomes *iturnd* at page 157, with the clipped pronunciation we still use, except at church. We sometimes find the Midland *beon* instead of the Southern *beoth*. At page 21, *we scolden* is used for *we sculen*, and the corruption still holds its

¹ Even so the Sanscrit *gigāmi* is the same word as the Greek *βιβημι*.

ground. Another form for *debemus*, *we agon*, now becomes *we achten* (we ought), page 167. The old *geworht* is turned into *iwrat* (wrought). In page 173, we find *hi walkeð eure*. This is our modern sense of the old verb *wealcan*, which before meant nothing but *to roll*. The old *scéadan* (separare) now gets the sense of *fundere* (page 157); the former meaning still lingers in *watershed*. *Stælwyrð* used to mean 'worth stealing'; at page 25 it gets its new sense, *validus*: perhaps it was confounded with *staðelferhð*. The verb *sceáwian* loses its old meaning *spectare*, and gets its new sense *monstrare*, though we still call *spectaculum* a *show*. We know that the word *afford* has puzzled our antiquarians; we find it employed in these Homilies, page 87: 'do þine elmesse of þon þet þu maht iforðien.' Bishop Pecock uses *avorthi* in this sense three hundred years later. The old *geforðian* only meant 'to further or help.' Here, at least, we need not seek for help from France.¹ The substantive *cachepol* may be seen, in page 97, applied to St. Matthew's old trade. The verb *catch* is found for the first time with its Past Participle *cauhte*; this Mr. Wedgwood derives from the Picard *cacher*, meaning the same as *chasser*. There is hardly another instance of an English Verb, coming from the French, not ending with *ed* in the Past Participle.² To *put* or *pult*, another dark word, is also met with; there is a Danish *putten*, but some point us to the French *bouter*, and to Celtic roots. It was long before *put* meant *ponere* as well as *trudere*.

¹ This was first pointed out by Dr. Morris in the *Athenæum*.

² Can *cacher* have got confounded with the Old English *gelæccan*, *golæht*, meaning the same?

The Norse *skil* (discretion) is first found at page 61 ; and the Norse *cast* (torquere) at page 47. At page 131 may be found our verb *thrust*, coming from the Norse *þrysta* : 'he to-þruste þa stelene gate.' At page 43, we see our *smother* (there called *smorðer*), which is nearer related to the Low German of the mainland than to the Old English *smorian*. *Siker*, akin to *securus*, now first appears.

We may often find an old pedigree for a word that is now reckoned slangy. We are told at page 15 that we ought to *restrain* the evil done by thieves ; the verb used is *wiðstewen*, afterwards repeated in the Legend of St. Margaret. Hence comes the phrase, 'stow that nonsense ;' this may be found in Scott and Dickens.¹ Our verb *lick*, as used in polite society, can boast of the best of Teutonic pedigrees ; as commonly used by schoolboys, it is but a corruption of the Welsh *llachianw* (ferire). From this last may also come our *flog*, even as Lloyd and Floyd are due to one and the same source.

We may compare the Moral Ode of the date of these Homilies with its transcript a few years later. In this latter, *W* is much oftener employed for the old *g* or *y* in the middle of a word ; as *drawen*, *owen*. Thanks to the corruption found in this last verb, we have two distinct forms for *debo* : I *owe* money, and I *ought* to pay. The encroachment of *w* upon *g* or *y* may be remarked in another Southern work of about the same date, the Poem on the Soul and Body, printed from a Worcester manuscript by Sir Thomas Phillipps. In pages 2 and 6 of this work, we

¹ In *Hard Times* comes the phrase, 'Kidderminster, *stow* that ;' i.e. 'be quiet.'

see *fugelas* turned into *fuweles* (fowls), *sugu* into *suwa* (sow), and *elboga* into *elbowe*. An attempt is even made to change our word *days* into *dawes*, a corruption that lasted long in the South. The old *purh* (per) now becomes *puruh*, pointing to our later *thorough* and *through*. In page 7 of this work, we find a Weak Verb turned into a Strong one, which seldom happens in English; *peo bellen rungen*, where the last word should be *ringoden*. The old *eahte* and *feower* now become *eihte* and *four*. We find *bokes*, *so*, *dayes*, *þih*, *eize*, *hei*, *chiken*, *neih*,¹ *heihnesse*, instead of the older *béc*, *swa*, *dagas*, *þeoh*, *eágé*, *hég*, *cicen*, *neah*, *heáhnes*. We were beginning to couple together the Southern *c* and the Northern *k*, as in *crock* and *picke*. Another budding change may be seen in *spindel*, which is turned into *spindle*. The new form *ou* was beginning to replace the older *o*, for *souhte* and *inouh* are found instead of *sohthe* and *genoh*: the letter *u* is not yet changed into *ou*. Some new phrases appear, such as *alto longe*, the *all* being often prefixed, as it was later in our *although*, *albeit*, &c. The new Preposition *besiden*, formed from *side*, is now first found;² also *wome* (væ mihi), which was long afterwards lengthened into *woe is me*. *Cantwaraburh* is now changed into *Cantoreburi*; and thus the French way of spelling (did they ever yet spell a Teutonic word right?) influenced us. *Bæda* becomes *Beda*; and we see the Old and the New in the short sentence, ‘Ælfric abbot þe we Alquin hotep.’

¹ We thus have *nigh* as well as the *near* (*neor*) seen at page 81, both alike coming from the old *neah*. The combination *ei* was never much liked for our Teutonic words.

² Wickliffe wrote ‘*bisydis* the desert,’ for what was 400 years earlier ‘*wið ðæt wéstan*’.

It is hopeless, after seven hundred years of wrong spelling, to talk now of King *Ælfred*. *Ortgeard* is softened into *orchard*. *Rá-deor* (*capreolus*) is changed into *roa-deor*, and shows us the steps by which the old *a* became the new *o*; we still write *broad* and *goad*, a compromise between the North and the South. The sound *o* in English can be expressed by about ten different combinations of letters; the student of our tongue must here long for the simplicity of the Italian.

About this time, the reign of Henry II., the Old Southern English Gospels of King Ethelred's time were fitted for more modern use. These, known in their new form as the Hatton Gospels, are now accessible to all; St. Matthew's Gospel was published in 1858.¹ The main corruption, wrought by two hundred years or less, is the change of *c* into *ch*, as *mycel* into *mychel* and *ælc* into *elch*. The endings are clipped as usual; thus *sunu* becomes *sune*. These Gospels were the last version of Scripture, so far as is known, put forth in England until Wickliffe's day; free paraphrases and riming translations of the Psalms might indeed be compiled; but the next Century, with its Albigensian wars and its Lateran Councils, frowned upon literal versions of the Bible in any vulgar tongue. Even the stout Teutons of England had in this to give way to Roman behests. We are still two hundred years from the Lollard outbreak.

We must now for the third time cast an eye upon the Homilies, which throw such a flood of light upon Twelfth Century English.² Those to which I now refer

¹ *Anglo-Saxon and Northumbrian Versions of St. Matthew's Gospel*, by Hardwick.

² *Old English Homilies*, Second Series (Early English Text

date from about 1180, and seem to have been written in Essex, according to evidence brought forward by Dr. Morris; for some of their forms are akin to the Dane-lagh, others to the South. They have peculiarities, found also in Kent; such as the change of *i* into *e*, *manken* for *mankin*, *sennen* for *sinnen*; also, the combination of *ie* to express the sound of *e*, as in *lief*, *bitwien*, *gier*, *pief*, *fiend*, *friend*; *lie* (page 229) for the older *leogen*; *glie* for *gleo*; *fieble* (page 191) for what we call *feeble*. This combination is found in King Alfred's translation of Pope Gregory's Pastoral Care, and after 1120 was preserved nowhere else but in Kent and in the shire where the present Homilies were written. Another combination of vowels, common enough in Gothic but hitherto almost unknown in England, is that of *ai*.¹ We find in these Homilies the new forms *maiden*, *nail*, *slaine*, *nai*: here the *i* represents an older *g*; the ancient diphthong *æ*, beloved of old, was soon to vanish from England. There is here also a combination of consonants much used in the Eastern half of England, that of *gh* replacing the old *h*; we now find *poghte* and *aghte* (debuit); this was as yet strange to the shires South of Thames. Another mark of the North and of the Eastern coast, the use of *sal* instead of *shall*, is also found. The hard *g* sound was henceforth peculiar to East Anglia and Northern Essex; we here find *folegen*, *burg*, *gure* (vester), *beger* (empor), *gier* (annus); also

Society), published by Dr. Morris. These did not come out before the end of May, 1873. I delayed publishing my own book until their appearance.

¹ It is found, but most seldom, in the last part of the *Peterborough Chronicle*, as in *mai* and *lai*; the *i* representing the old *g*.

the corrupt *gede* (ivit). The new sound *sh* instead of *sc*, seldom found hitherto, is now established in the South ; as shown in *bisshup*, *shipe*, *shufe* (our *shove*), *shrite*, *fishes*. The *w*, which replaced *g* in so many words, is creeping up from the South ; we see *owen*, *bruw*, *buw*, for *agen*, *breg*, and *boga*. Such forms occur as *sined* (peccavit), *gres* (gramen), *ekē* (etiam), *fewe*, *sori*, *breðren*, *reu* (pcenitet). In this last word we now transpose the vowels. We here see the old *Frigedæg*, *geoguð*, *genemned*, *pyndan*, *cneowian*, *ceaca*, *gedriged*, *draf*, *bræc*, *leger*, turned into *Fridai*, *gieuð*, *nemmed*, *pen*, *cnewl*, *cheke*, *dride*, *drof*, *brac*, *leire* (lair). The prefix to the Past Participle often disappears, a sure token of Norse influence ; as is also the *aren* (sunt) and *heðen* (hinc), found in these Homilies. At page 25, we get a bit of Old English philology : God is called Father, we are there told, for two things ; 'on his for þo þe he . . . feide (joined) þe lemes to ure licame . . . oðer is þat he *fet* (feeds) alle þing.' The fact that a new French sound *ch* often replaced the old hard English sound *c*, has enriched our tongue with two sets of words ; thus we have the two distinct verbs, *wake* and *watch*, both springing from the old *wœcan*. But in 1180 their use was most unsettled ; at page 161 we hear that the Devil *weccheð* (awaketh) evil.

There are many new expressions in these Homilies ; such as *anon*,¹ *welnehg* (wellnigh), for *þe nones* (instead of *for þan ænes*, page 87), *raper* (in the sense of *potius*, not *citius*, page 213), *a Godes name*, *also þeih* (quasi) ; *mast mannen* (*maxima pars hominum*) ; *shewe em*, page 57. At

¹ The old *on án* only meant *continuously*.

page 175 we hear of two brethren, ‘*þat on* is Seint Peter and *þat oðer* Seint Andreu :’ this is a great change from the *se an . . . se oðer* used of the two men who strove for the Papacy in 1129, as recorded in the Peterborough Chronicle of that year. In Scotch law papers *the tan* and *the tother* may be remarked down to very modern times;¹ the confusion between letters is like that seen in *the nonce*. The Masculine and Neuter of the Article were no longer to be distinguished ; at least, in Danish shires. The *o*, which has so often replaced the old *a*, has added to our stock of synonyms for *unus* ; we now employ *one* and *an* in distinct ways, but this had not been settled in 1180 : at page 125 we read of ‘*on* old man,’ and two lines lower down of ‘*an* holie child.’

Many English words were now getting new meanings. Among the works of darkness mentioned at page 13 are ‘*chest* and *chew*,’ translated by Dr. Morris ‘*contention* and *jaw*,’ a new sense of the old *ceówan*, our *chew*.² There is a famous Mediaeval phrase in page 113 ; Christ, it is there said, ‘*herede helle* ;’ the Harrowing of Hell plays a leading part in our old literature from first to last. We know our phrase, ‘*to take to his bed* ;’ we read in page 29, ‘*þu takest to huse*,’ that is, ‘*thou keepest at home*.’ At page 39, we hear of ‘*a man þe was of his wit* ;’ hence comes our, ‘*off his feed*.’ At page 201 we see a broad line drawn between *napping*

¹ So in the poem on the Chameleon :—

‘Sirs,’ cried the umpire, ‘cease your pother ;
The creature’s neither one nor tother.’

² Sir Charles Napier, when finding comfort, as he said, in ‘*jawing away*’ at the powers that were, little suspected the good authority he had for his verb.

and *sleeping*. At page 151, *wlache*, the old *wlæc*, is the adjective applied to snow melted by the sun; this is seen in our *luke-warm*. The old *tilian* (colere) remains to this day as *till*; but it had another sense *laborare*: this last is expressed in page 155 by changing *tilian* into *tulien*. England was losing many of her old words; but she made the most of those that were left to her by giving double meanings to certain terms.

We find new forms like 'to *croke*' or 'make crooked,' page 61; and *swoldren*, our *swelter*, page 7; *snevi* and *snuve* (sniff and snuff, pages 37 and 191). *Trustliche* (trustfully) appears, akin to the Frisian *trást*.

There are many Norse words, which we have followed, rather than the kindred old English forms.

<i>Heve, heave</i>	from <i>hefia</i>
<i>Holsum, wholesome</i>	„ <i>heilsamr</i>
<i>Mece, meek</i>	„ <i>miúkr</i>
<i>Redie, ready</i>	„ <i>rede</i>
<i>Rote, root</i>	„ <i>róte</i>
<i>Shurte, shirt</i>	„ <i>skyrtá</i>
<i>Shrike, shriek</i>	„ <i>skrika</i>
<i>Shere, sheer</i> ¹	„ <i>skærr</i>
<i>Smoc, smock</i>	„ <i>smokkr</i>
<i>Tiðing, tidings</i>	„ <i>tiðindi</i>
<i>Toten, spectare</i> ²	„ <i>titte</i> (Danish)

There are here also a few words common to England and Holland, such as *twist*, *wimple*, and *shiver* (*findere*). To *scorn* is here seen for the first time; some have derived it from the French *escornir*, to deprive of horns. But it is used a few years later by Orrmin, the last of all men

¹ This is nearer to the Norse than to the Old English *scir*.

² Hence comes our *tout*, well known to sporting men.

to use a French word : *scærn* (stercus) is the more likely parent of the word. The old *war* (cautus) now becomes *warre* (page 193), our *wary*.

We have a collection of King Alfred's saws, dating from about the year 1200.¹ It seems, like the Homilies just discussed, to have been compiled somewhere in the North of Essex; for we find the thorough East Anglian forms, such as *gung*, *sal*, *wu*, *arren* (young, shall, how, are), and also Norse words, such as *plough*. On the other hand, we find the Active Participle ending in both the Midland *end* and the Southern *ind*, and the prefix *i* or *y* in constant use in all parts of the Verb; the Southern *o* moreover has driven out the older *a*, as *no ping* for *na ping*, *swo* for *swa*. But there is a further change in the sound and spelling of vowels. *Bóc* is turned into *booc*, and *góð* into *goed*. The old sound of *o* was being replaced by *u* in many parts of England; about this time Orrmin far away was writing *buile* (taurus) and *funnt* instead of *boli* and *font*. Moreover, in the poem before us, *u* is replaced by *oo*; *wood* is written for the old *wude* (silva). The combination *ai* was in full force; before it the Old English diphthong *æ* was to vanish. We here find *again*, *fair*, *maist* (potes). This last word is a corruption of *þu meaht*. *Ne leve þu* is now turned into *leve þu nout* (ne crede). *Wela* becomes *welð*; *hwilis pat* stands for the Latin *dum*. *For soþe* (forsooth) is seen for the first time. A new adjective is formed from *lang*; the poet mentions at the end of his piece *þe lonke mon*, the lanky man. It is said of

¹ *Anglo-Saxon Dialogues*, by J. Kemble (Ælfric Society), Part. III. p. 226. A revised edition has been published by Dr. Morris in his *Old English Miscellany*.

a saucy fellow, that 'he wole grennen, cocken, and chiden ;' here we have the first hint as to our adjective *cocky*. The whole poem is most Teutonic ; but at the end of the two last stanzas, the bard, perhaps wishing to show off, brings in a few French words most needlessly :—

Ac nim þe to þe a stable mon
þat word and dede bisette con,
and multeplien heure god,
a sug fere þe his help in mod.

Hic ne sige nout bi þan,
þat moni ne ben gentile man ;
þuru pis lore and genteleri
he amendit huge companie.¹

This is the first instance of our word *gentleman*. We find for the first time the Frisian *haste*, and also *dote* (dolt), akin to a Dutch term ; besides a few Scandinavian words. *Huge*, from the Norse *ugga*, to frighten. *Scold*, from the Swedish *skalla*. We have also added to our well-known word *ban* the Norse sense *maledicere*, as seen in this poem. About the year 1200, the Old English Charters of Bury St. Edmunds were turned into the current speech of the shire, and these fill many pages of Kemble's *Codex Diplomaticus*.

THE EAST MIDLAND DIALECT.

(About 1200.)

I now come to that writer who, more clearly than any other, sets before us the growth of the New English, the great work of the Twelfth Century. The monk

¹ The *h* is sadly misused in this piece, as we see.

Orrmin wrote a metrical paraphrase of the Gospels, with comments of his own, somewhere about the year 1200 ; at least, he and Layamon employ the same proportion of Teutonic words that are now obsolete, and Layamon is known to have written after 1204. Orrmin, if he were the good fellow that I take him to have been (I judge from his writings), was a man well worthy to have lived in the days that gave us the Great Charter. He is the last of our English Makers who can be said to have drunk from the undefiled Teutonic well ; no later writers ever use so many Prepositional compounds, and on this account we ought perhaps to fix upon an earlier year than 1200 for his date. In the course of his lengthy poem, he uses only four or five French words ; his few Latin words are Church phrases known in our land long before the Norman Conquest.¹ On the other hand, he has scores of Scandinavian words, the result of the Norse settlement in our Eastern shires 300 years before his day. His book is the most thoroughly Danish poem ever written in England, that has come down to us ; many of the words now in our mouths are found for the first time in his pages. Had some of our late Lexicographers pored over him more, they would have stumbled into fewer pitfalls.²

It is most important to fix the shire in which Orrmin wrote, since no man did more to simplify our English grammar, and to sweep away all nicety as to genders

¹ When we find so thorough a Teuton using words like *ginn* and *scorn*, we should pause before we derive these from France.

² Mr. White has given us a capital edition of Orrmin's poem, the *Ormulum*. Dr. Stratmann has made good use of it.

and cases. From his use of the *ch* instead of *c*, he cannot well be established to the North of the Humber. From his employment of *their, them* (though indeed he sometimes uses *her, hem*, as well), he cannot fairly be brought further South than Lincoln. Had he lived in Lincolnshire, he would have used *sal* and *suld* instead of *shall* and *should*, and perhaps too, the participle in *and*, instead of *ende*. A line drawn between Doncaster and Derby seems to be the Western boundary of the old Danish settlement in Mercia, for few hamlets ending in *by* are found to the West of this line, and a writer so Scandinavian as Orrmin must have lived to the East of it. On the whole, the North of the county of Notts seems as likely a spot as any for his abode.¹ There are many links between him and the Peterborough Chronicler who wrote forty years earlier. The word *gehaten* or *gehatenn* is almost the only Past Participle which they leave unclipped of its prefix. They both use the two great Midland shibboleths, the Present Plural in *en* and the Active Participle in *ende*. They have the same objection to any ending but *es* for the Genitive Singular and the Nominative Plural, following in this the old Northumbrian Gospels. They do not inflect the Article, and are thus far ahead of the Kentish writer in 1340. Orrmin uses *that* as a Demonstrative and not as a Neuter Article; he knows nothing of the old *thilk*, used in Somersetshire to this day. He has no trace of the Genitive Plural in *ene*, which lingered on in the

¹ Mr. Garnett wishes to settle him within fifty miles of Northampton, and therefore would not object to Nottingham. I should like to place him thirty miles still further North.

South for two hundred and fifty years after his time ; he makes no distinction between Definite and Indefinite Adjectives, and their Plurals do not end in *es*. Writing, as he does, not far from the spot where the Northumbrian Psalter is thought to have been translated, he has a strong dislike to compound vowels. He often writes *brest*, *callf*, *cnew*, *darr*, *dep*, *ledd*, *fihhtenn*, *frend*, *lernenn*, instead of the old *breost*, *cealf*, *cneow*, *dear*, *deop*, *læd*, *feohtan*, *freond*, *leornigan*. In the pronunciation of these words, as in many other things, we have followed him. By this time, the new sound *ch* had made its way from the South up to the Trent ; we find *bennche*, *læche*, *macche*, *spæche*, instead of the old *benc*, *léce*, *maca*, *spæce*.¹ Orrmin was the second English writer, so far as is known, who pretty regularly used *sh* instead of the former *sc* ; he wrote *shæfess*, *shæpe*, *shæwenn*, *shall*, and *shame* : this change began in the South, and the older form had not altogether gone out in the North, for he uses both *biskop* and *bishop*. Nowhere more clearly than in the *Ornulum* can we see the struggle between the Old and the New. He continues the custom of softening *g* into *y* ; *eage* with him is *eghe*, not far from our *eye* ; *geong* becomes *zung*. We have happily not followed him in softening the *g* in words like *give*, *get*, and *gate* ; or in corrupting *deor* (in Latin, *feræ*) into *deoress*, *deers*. He was the first to place *ȝ* at the end of a word, after a vowel ; as *þegȝ* (they). He gave us *lay* instead of the Peterborough *lai*. Orrmin, being a true Northerner,

¹ Our tongue is much enriched by having different forms of the same word ; such as *dike*, *ditch*, *shriek*, *screech*, *drink*, *drench*, *egg*, *edge*, &c., owing to this intrusive *ch*.

dislikes the old fashion of setting *a* at the beginning of a verb : he will not write *arise* or *awake*. The Northern men, who settled our speech, clipped everything that they could.

In his Pronouns, he shows that he is a near neighbour to Northumbria. He uses *I* and *icc*; *þeg*, *þeggre*, *þeggm*; but sometimes replaces the two last by *heore*, *hemm*. It was two hundred and sixty years before *their* and *them* came into Standard English ; they are true Scandinavian forms. Unlike the Peterborough Chronicler, Orrmin sticks to the Old English *heo* (in Latin, *ea*), which he writes *ȝho*. This is another reason for settling him as far to the West in the Danelagh as we can ; his *ȝho* still survives in Lancashire as *hoo*, as we know from Mrs. Gaskell's works.

It would be endless to point out all Orrmin's Scandinavian leanings. In our word for the Latin *stella*, he prefers the Danish *stierne* to the Old English *steorra*, writing it *sterrne*. He even uses *og*, the Danish word for 'et' in a phrase like *azg occ azg*. He employs the Norse ending *legga* as well as the English *ness* in his substantives, as *modizleggæ*, *modiznesse*. In *tende*, his word for *decimus*, he follows the Danish *tiende* rather than the Old English *teoða* ; our *tenth* seems to be a compound of the two. The English Church talks of *tithes*, the Scotch Kirk of *teinds*. He uses a crowd of Norse words which I do not notice, since they have dropped out of use. Like the Peterborough Chronicler, Orrmin has *fra*, *wicke*, *wrang*, *wiless*, *ploh*, *kirrkegærd*. While weighing the mighty changes that were clearly at work in his day, we get some idea of the influence that the Norse settlement

of 870 has had upon our tongue. I give a list of those Scandinavian words, used by him, which have kept their place in our speech.¹

<i>Old English.</i>	<i>Scandinavian.</i>	<i>Orrmin.</i>
Tynan	Angra	Anngrenn, <i>to anger</i>
Unscearp	Blunda, <i>dormire</i>	Blunnt
Ceapsel	Bâdh	Boþe, <i>booth</i>
Fear	Boli	Bule, <i>bull</i>
Hræd	Buinn	Bun, <i>ready</i> ²
Sniðan	Klippa	Clip, <i>tondere</i>
Searu	Krokr, <i>uncus</i>	Croc, <i>a device</i>
Sweltan	Deyja	Dege, <i>die</i>
Wunian	Dvelia, <i>delay</i>	Dwelle ³
Afaran	Flytta	Flitte, <i>remove</i>
Pap	Gata	Gate, <i>path</i>
Freme	Gagn, <i>commodum</i>	Gazhenn, <i>gain</i>
Gescrepelice	Gegnilega, <i>conveniently</i>	Geggnlike ⁴
Cræft	Ginna, <i>seducere</i>	Ginn, <i>a contrivance</i>
Ceápmán	Okr, <i>usury</i>	Huccster ⁵
Yfel	Illa	Ille, <i>ill</i>
Ticcen	Kid	Kide, <i>capreolus</i>
Tendan	Kinda	Kindle
Up-heah	á Lopti	o Loft, <i>aloft</i>
Neát	Naut	Nowwt, <i>nolt</i> in Scotch
Sige	Overhaand	Oferhannd, <i>upper hand</i>
Eax	Palöxi	Bulaxe, <i>poll-axe</i>

¹ I give in my list the origin of a few Scottish phrases, and the reason why Yorkshiremen talk of the *gainest* way to a place.

² A ship is outward *bound*.

³ We still have the old sense, 'to dwell long upon a thought.' The sense of *habitare* has not quite driven out the sense of *morari*.

⁴ Hence comes our *ungainly*. But the verb 'to gain' is from the French *gagner*.

⁵ *Ster* was the sign of the feminine for hundreds of years after this time, at least in the South; we see a change at work when Orrmin applies the ending *ster* to a man.

<i>Old English.</i>	<i>Scandinavian.</i>	<i>Orrmin.</i>
Arasian	Reisa	Reggsenn, <i>to raise</i>
Scóp	Skálld	Scald, <i>minstrel</i>
Forhtian	Skierra	Skerre, <i>scare</i>
Cræftig	Slægr	Sleh, <i>sly</i>
Spor	Slödi	Slop, <i>track</i>
Fægr	Smuk ¹	Smikerr, <i>beautiful</i>
þeon	þrifask	þrife, <i>thrive</i>
Fultume	Upphelldi	Upphald, <i>an upholding</i>
Rod	Vöndr	Wand, <i>rod</i>
Wansian	Vanta	Wantenn, <i>carere</i>
Fyðer.	Vængr	Weng, <i>wing</i>
Wyrse	Vaerre	Werre, <i>wair</i> in Scotch
Geol	Iöl	Yol, <i>Yule</i>

Orrmin's work proves that England had not yet lost the power of compounding words with Prepositions and such words as *even*, *full*, *orr*, *un*, and *wan*. This gives wonderful strength and pith to his verse. We degenerate writers of later days use few compounds but those with *out*, *over*, *under*, and *fore*; and in this respect England falls woefully short of India, Greece, and Germany. Orrmin, like the Peterborough Chronicler, separates the Verb and the Preposition; he says, '*to standenn inn*' (instare), '*he strac inn*,' from the old *strican*, to pass.² *Inn* is by him often pared down to *i*, as in the Southern Homilies; Shakespere has 'digged i the dark.' The letter *n* often vanishes before a dental, as in the case of *tonth*, *tooth*.

The old *bufan* now becomes *abufenn* (above); *bifóran* changes to *biforr* (ante).

¹ Every one remembers Cowper's 'Sir Smug.' The old Danish word has been sadly degraded.

² Sir Roger de Coverley at the theatre 'struck in,' hearing some people talk near him. Addison would have been puzzled to give the derivation of this verb.

The Scotch *forbye* (præter) here appears as *forrþbi*; so *forthward* became *forward*.

Orrmin often writes *uppo* for *upon*. This is one of the Derbyshire peculiarities, which have lately been brought home to all lovers of good English by the authoress of *Adam Bede*. The old *uppe* preceded the more modern *uppan*.

Most striking is the number of Orrmin's words beginning with the privative *un*. We have lost many of them, and have thus sadly weakened our diction; but our best writers are awaking to a sense of our loss, and such words as *unwisdom* are coming in once more.

The privative *or*, as *orrþ*, is still found in the *Ormulum*, but did not last much longer.

The old *hwæt lítles*, which lingered on elsewhere, is here changed into *summwhatt*, which we have kept: there is a change in the consonants, if we compare the old *hwæt* with the new *what*;¹ we also find *sum operr* and *summwhær*.

Orrmin employs *that* for the Latin *ille*, a sense unknown before the Conquest; while London stuck to the old *thilk* for two hundred and fifty years longer.

Vol. I. p. 227. Whase itt iss þatt lufeþþ griþþ, þatt mann shall findenn Jesu Crist.

For the Plural of this *þatt* he employs *þa* (fifty years later this *þa* was to become *þas*).

¹ If we had kept the *h* in its proper place, at the beginning of the word, we should have full in our view the link between *hwæt* and the Latin *cwid* (quid). The interchange between *h* and *c* has not yet died out in our island. I have heard Scotch peasants talk of a *cwirlwind* instead of a *hwirlwind*.

II. p. 153, alle þa þatt waterr swalh.

In Vol. I. p. 85, we see our common form *theirs* for the first time.

‘Till eggþerr þeggress herrte.’ Forms like *ours* and *yours* were to come later. This Norse form took long to reach the South.

The old *ælc* (quisque), as in the South, was now taking *an* after it; hence comes the Lowland Scotch form *ilka*, as in I. p. 15.

And off illc an off alle þa

Comm an god flocc off prestess (each one of all those).

We find also *swille an*, such a one.

Orrmin is the first English writer to put *what* before a substantive without regard to gender, as ‘*what man?*’ ‘*what woman?*’ The old *hwilc* was losing its former meaning in England.

In Vol. I. p. 42, there is a new form, ‘þu cwennkesst i þi self modignesse.’ This of old would have been *þe silf*; *self* now began to be thought a *noun*, something like *person*.

Nan (nemo) takes a Plural sense, much as if a barbarous Latin word like *nemines* were to be formed.

At Vol. II. page 92 we see, ‘i *nane* depe sinness.’

A is used as an Interjection, much like our *ah*.

Alls iff (in Latin, *quasi*) replaces the Old English *swilc*; we find also *allt itt wære*, as it were. Our *withal* is now seen.

The Old *aweg* is now *aweg* (away).

The Old *á* (semper) is now *agg*.

The curious word *bidene* (in Dutch, *by that*) is found

for the first time ; it remained in use for 300 years. It here means 'at once.'

Forwipp also appears for the first time, but is used only once by Orrmin ; the old *forrprihht* is commonly employed by him.

Hallflingess, a word still in Scotch use, appears in Orrmin instead of the old *healfunga*.

The Old English Interjection *eala* now becomes *la*, our *lo!*

Orr (in Latin *aut*) appears once or twice for the first time, replacing the old *opþe*.

Orrmin was the first to use *rihht* instead of *swiþe* (the Latin *valde*), though he does not do it often ; thus, in I. page 217, he talks of leading a life *rihht wel wipp* *Godess hellpe*. We still keep the old adverb, though the foreign *very* has almost driven it out.

The word *án*, when used in the sense of *solus*, takes *all* before it (hence comes our *alone*). We are told that man cannot

Bi-bræd *all ane* libbenn.—II. p. 40.

the new forms *although*, *albeit*, &c., were soon to follow.

Orrmin uses, as we do, both *awihht* and *ohht* (aught and ought).

The Old English word for the Latin *idem* was *ylc*, still kept in Scotland ; as Redgauntlet of that Ilk. Instead of this, Orminn, but only once, uses *same* ;

He mihtē makenn cwide menn
þær off þa *same* staness.—I. page 345.

This root *same* is good Sanscrit and Gothic; the Norse *sams* means *eiusdem generis*. Nothing in English is more curious than that this Scandinavian word should have driven out the older *ylc*.

Allderrman here still means a Prince, as in Old English times; Orrmin even uses it for *Abbot*. He talks also of *Eorless*, earls, ranking them not much lower than kings.

Líc was the Old English word for *corpus*, though it is now found only in *Lichfield* and *lych-gate*. *Bodig* usually meant the trunk or chest; but Orrmin uses *bodig* far oftener than *lic*, in our sense of the word. In one line he forms a new substantive out of the two, speaking of *bodiglich*.

He uses *chilldre* for the Plural of *child*, and the former still lingers in Lancashire as *childer*. Our corrupt Plural *children* came from the South, as also did *brethren* and *kine*.

The word *drugoð* is now turned into *druhþe*. The word *flail*, akin to the *flegil* of the mainland, now first appears in English.

The old *gærshoppan* now becomes *gresshoppe*, grasshoppers.

The old *cræt* (*currus*) now becomes *karrte*.

The diphthong *æ* had long been giving way, and it was doubtful whether *u* or *e* was to replace it. Orrmin's *nazzl* instead of *nægel* has been followed by us rather than the *neil* of the South.

We now find for the first time such compounds as *overking*, *overlord*; words happily revived in our own day.

Our fathers had a rooted objection to beginning their

words with the letter *p*; few such are found in Orrmin, and nearly all of them are Church Latin phrases.

He uses *waggn* instead of the old *wægen*, and we still employ both *wain* and *waggon*; both alike are found in English writers before the Norman Conquest.

Wedlac (wedlock) now appears, where of old *wiflās* would have been used. The former word, before Orrmin's time, meant no more than the Latin *pignus*.

The Old English *woruld* stood for *sæculum*, and nothing more; but it now begins to stand for *orbis*.¹

In Orrmin's *werrkedagh*, the new form of *weorc-dæg*, we see the first germ of Shakespere's 'this work-a-day world.'

Orrmin sometimes casts a letter out of the middle of a word; thus he has both the old *wurrþshire* and the new *wurrshire*, worship.

The word *daffte* still keeps its old sense, *humilis*; it has been degraded, like *silly* (beatus).

Adjectives were losing the guttural, with which they formerly ended. We find in Orrmin both *erþlic* and *erþlīȝ*.

Follhsumm (compliant) has not yet the degrading sense of our *fulsome*; indeed, the latter is said to be connected with *foul*. *Fresh* now replaces the older *fersc*.

The word *fus*, 'eager,' is here found in its true old sense. This is now degraded, like many another good word. The worthy Nicodemus, as Orrmin says, was

¹ This word is still rightly pronounced as a dissyllable in Scotland; so in Lady Nairne's *Mitherless Lammie*:-

'But it wad gae witless the warald to see.' *

fus to lernenn; in our days, a tiresome old woman is *fussy*.

Nacod now becomes *nakedd* (*nudus*).

Orrmin uses *sheepish* in a sense far removed from ours; he applies the adjective (I. p. 230) to a man who *meekly* follows Christ's pattern.

We find *purrhutlike*, thoroughly, for the first time. *Ungelic* is now cut down to *unnlic* (*unlike*).

We see *æpeliz*, our *easily*, instead of the older *eaðelice*.

For the Latin *sunt*, we find *arrn*, as well as *beon* and *sinndenn*. The first of these was hardly ever used in the South or West of England; it comes from the Angles, as we saw in the Northumbrian Gospels. *Hi wæron* now sometimes, as in the Southern Homilies, becomes *þegg wære*; but a more wonderful change is *þu wære* turned into *þu wass*, the Norse *war* (*eras*); *ic sceal* becomes *I shall*. We see the last of the Old English *si* (in Latin, *sit*); it survives, somewhat clipped, in our *yes*, i.e. *ge si*. *Beô* is in the *Ormulum* cut down to *be*, and *beon* (*esse*) to *ben*. Orrmin uses the old *ic móti*, *þu móst*, and also a new Scandinavian auxiliary verb, which is employed even now from Caithness to Derbyshire.¹ Such a phrase as *I mun do this* is first found in his work; the *mun* is the Scandinavian *muna*, but *mune* in the *Ormulum* implies futurity more than necessity.

Orrmin uses *assken* (*rogare*) instead of the Southern *acsian*, and we have followed him; the Irish still use *axe*, since the first English colonists came from Bristol and the South.

¹ Four years ago I heard an old Derbyshire gamekeeper use the verb in question.

We find both *bikæchedd* and *bikahht* for *caught*. This new word, which we saw first in the South, must have spread fast in England.

Another new word is found in the lines:—

patt . . . þeod
patt Jacob wass *bilenge*.—I. page 75

(belonging to Jacob). This word is akin to the Dutch verb *belangen* (*attingere*).

Orrmin, like the Peterborough Chronicler of 1120, uses the Passive Participle *chosenn* for the old *gecōren*.

He replaces the old *cneowian* by *cnelenn* (kneel), which came first in the Essex Homilies.

He sometimes turns a Strong verb into a Weak one, a process begun long before his time. He uses *hæfedd* (elatum) as well as *hofenn*; he has *sleptte* (dormivit) where it ought to be *slep*; *weppten* (fleverunt) instead of *weópon*; *tredeidd* (depressus) instead of *treden*.

One of the peculiar shibboleths, brought hither by the Danes, is the word *gar* (facere), a word still in the mouths of Scotchmen. Orrmin uses the compounds *forrgarrt* and *oferrgarrt*. The verb *gar* is found neither in High nor in Low German.

The Norse *gow* is used by him for *observare*. Hence comes our *a-gog*, the Icelandic *à gægium*, on the watch.

As might be expected, Orrmin follows the Northern *hafan* rather than the Southern *habban* (habere). We find a near approach to our modern corruption *hast* in his line—

Himm *haffst* tu *slagenn* *witerrlig*.—I. page 154.

Hezglenn is now first used for 'to salute.'

The Old English *gehyded* is now contracted into *hidd*; *hidden* is one of the few Weak Participles that we have turned into Strong ones.

Hutenn (vituperare), to hoot, which first appears in Orrmin's work, is a puzzle to lexicographers, and may come either from the Welsh or the Norse.

The old *onlihtan* becomes *lihhtenn* in Orrmin's hands; but we have returned to *enlighten*.

England cleaves to her own old word *leap*, Scotland to the Norse *laupa* (loup): they are both found in the *Ormulum*.

The Old English *sæcplode* now takes its modern form *secnedd*, sickened; conversely, we shall see later the French *train* become *trail*.

Scorched (scorched) appears for the first time in English; Wedgwood quotes the Low Dutch *schroggen*, which has the same meaning.

Orrmin uses both the Strong and the Weak form for the Past Participle of *show*; he has both *shæwenn* and *shæwedd*. We now prefer the former, though the latter is the true form; just as we mistakenly write *strewn* for *strewed*. But in the matter of Strong and Weak verbs, we usually err on the other side.

We derive our modern notion of the word *shift* (in Latin, *mutare*) from the Scandinavian, and not from the Old English.¹ In the latter, the word means 'to distribute,' and nothing more. We see the two senses in Orrmin's work (I. 13), when he speaks of Zachariah's service in the Temple.

¹ Our word *shift* (chemise) means a *change* of linen.

The old meaning of *stintan* was 'to be weary;' it now has the meaning of 'to leave off.' See II. page 92.

We now first find the verb *stir* with an intransitive sense.

Tæcan, ic tæhte (*docere, docui*), become in Orrmin's mouth *tæchenn, ic tahhte*, not far from our own way of pronouncing it, and *feccan* becomes *fecchenn*.

The old *geworht* is now seen as *wrohlt*, not far from our *wrought*.

We cannot help envying Orrmin his power of making long Teutonic compounds. He has no need to write the Latin *immortality*, when he has ready to hand such a word as *unndæþshildignesse*, implying even more than the Latin. But this power was now unhappily on the wane in England.

We have had a great loss in the Old English words *mid* (*cum*) and *niman* (*capere*).¹ These are, with little change, good Sanscrit; and the Germans have been too wise to part with them. Orrmin but seldom employs them, and they must have been now dying out in the North. He is fonder of the two words which have driven them out, i.e. *with* and *take*. Had the banks of Thames been the birthplace of our Standard English, we should have kept all four words alike.

In giving a specimen of Orrmin's verse, I have been careful to take the subject from scenes in Courtly life, where, after his time, numbers of French words must unavoidably have been used by any poet, however much a lover of homespun English. Orrmin's peculiar way of doubling consonants will be remarked. He clings

¹ The last survives in *numb*, and in *Corporal Nym*.

fast to the Infinitive in *enn*, which had been dropped at Peterborough. If we wish to relish his metre, every syllable must be pronounced; thus, *Herode* takes an accent on all three vowels alike.

THE EAST MIDLAND DIALECT OF 1200.

ORMULUM, I.—Page 280.

Herode king magz swiþe ^a wel	^a right
þe lape ^b gast bitacnenn ;	^b loathsome
forr all hiss werrc and all hiss will	
wass ifell gast full cweme, ^c	^c pleasing to
and onn himm sellfenn wass inoh ^d	^d know
his aghenn ^e sinne sene ;	^e own
for well biforenñ patt he swallt ^f	^f died
wass himm patt wa ^g bigunnenn	^g woe
patt he shall dreghenn ^h agg occ agg	^h suffer
inn helle wipp þe deofell ;	
forr he warrþ ⁱ seoc, and he bigann	ⁱ became
to rotenn bufenn ^k eorþe,	^k above
and tohh ^l he toc wipp mete swa	^l yet
patt nan ne mihtenn himm fillenn,	
and swa he stannc patt iwhilc ^m mann	^m every
was himm full laþ to nehhghenn ; ⁿ	ⁿ approach
and all himm wærenn fet and þeos ^o	^o thighs
tobollenn ^p and toblawenn.	^p swollen
þa læchess patt himm comenn to	
and himm ne mihtenn hælenn	
he sloh, and seggde patt tegz ^q himm	^q they
ne kepptenn ^r nohht to berrghenn.	^r heeded not
and he toc iwhilc hæfedd ^s mann	to protect
off all hiss kineriche, ^t	him
and let hemm stekenn ^u inn an hus,	^s head
and haldenn swiþe fasste,	^t kingdom
and badd tatt mann hemm sholde slæn,	^u had them
son summ ^v he shollded degenn.	shut
	^v as soon as

he pohhte patt mann munnde ⁷ beon
 off hiss dæp swiþe bliþe,
 and wisste patt mann munnde þa ⁸
 for hemm full sare wepenn,
 and wolde swa patt all þe folle
 patt time sholde wepenn,
 patt mann himm sholde findenn dæd
 þohh itt forr himm ne wære.

⁷ would⁸ then

Page 283.

And affterr patt ta wass he dæd
 In all hiss miccle sinne.
 acc þær wass mikell oferrgarrt ⁹
 and modignesse ¹⁰ shæwedd
 abutenn þatt stinnkennde lic ¹¹
 þær itt wass brohht till eorpe ;
 forr all þe bære ¹² wass bileygd
 wiþ baetenn gold and sillferr,
 and all itt wass eggwhær ¹³ bisett
 wiþ deorewurrþe ¹⁴ staness,
 and all patt wæde ¹⁵ þatt tær wass
 uppo þe bære fundenn,
 all wass itt off þe bettste pall
 þatt aniz mann magz aghenn, ¹⁶
 and all itt wass wundenn wiþ gold
 and sett wiþ deore staness,
 and all he wass wurrþlike shridd ¹⁷
 alls iff he wære o life,
 and onn hiss hæfedd wærenn twa
 gildene cruness sette,
 and himm wass sett inn hiss riht hannd
 an dere kinegerre ¹⁸ ;
 and swa mann barr patt fulle ¹⁹ lic
 till þær he bedenn haffde, ²⁰
 and hise cnihhtess alle imæn ²¹
 forth ȝedenn ²² wiþ þe bære,

⁹ haughty-
neas
¹⁰ pride
¹¹ body¹² bier¹³ everywhere
¹⁴ precious
¹⁵ apparel¹⁶ own¹⁷ honourably
clothed¹⁸ sceptre¹⁹ foul²⁰ had bidden²¹ together²² went

wiþþ heore wæpenn alle bun,^p
 swa summ itt birrþ,^q wiþþ like.
 and ec þær ȝedenn wiþþ þe lic
 full wel fif hunndredd þewwess,^r
 to strawwenn gode gresess * þær,
 þatt stunnkenn swiþe swete,
 biforenn þatt stinnkennde lic
 þær menn itt berenn sholdenn.
 and tuss þeȝȝ alle brohhtenn himm
 wiþþ mikell modignesse
 till þær þær ^t he þeȝȝm haffde seȝȝd
 þat teȝȝ himm bringenn sholdenn.
 swiȝȝ^u mann wass þatt Herode king
 þatt let te chilldre cwellenn,
 for þatt he wollde cwellenn Crist
 amang hemm, giff he mihhte.

* ready
 * it befits
 * servants
 * herbs

THE CONTRAST TO THE EAST MIDLAND.

(About A.D. 1205.)

(KING LEAR'S ANGER AT CORDELIA'S SPEECH.)

þe king Leir iwerðe swa blac,
 swilch hit a blac cloð weoren.
 iwaerð his hude and his heowe,
 for he was suþe ihærmed,
 mid þære wræððe he wes isweved,
 þat he feel iswoven ;
 late þeo he up fusde,
 þat mæiden wes afeared,
 þa hit alles up brac,
 hit wes vuel þat he spac :
 Hærne Cordoille,
 ich þe telle wille mine wille ;
 of mine dohtren þu were me dureet,
 nu þu eært me alre læðes :

ne scalt þu næver halden
dale of mine lande;
ah mine dohtren
ich wille delen mine riche.
and þu scalt worðen warchen,
and wonien in wansiðe,
for navere ich ne wende
þat þu me woldes þus scanden,
þarfore þu scalt beon dæd ic wene :
flig ut of min eāh-sene,
þine sustren sculen habben mi kinelond,
and þis me is iqueme ;
þe duc of Cornwaille
scal habbe Gornoille,
and þe Scottene king
Regan þat scone ;
and ic hem geve all þa winne
þe ich æm *waldinge* over.
and al þe alde king dude
swa he hafvede idemed.¹

The above lines are taken from Layamon's Brut, compiled, as it would seem, in Worcestershire about the year 1205. The proportion of Tentonic words, now obsolete, to the whole is the same as in the Ormulum. The poet has both *hāt* and *hōt* for *calidus*; but the words *lond*, *hond*, are written instead of *land*, *hand*, just as we find in the oldest Worcester charters printed by Kemble, Codex Dip. I. page 100. And this is also done by our kinsmen in Friesland.

We sometimes find in Layamon *þeo* for the Old English *hi*; a token that he did not live to the South of

¹ Sir F. Madden's *Layamon*, i. 130. Layamon has added much of his own to the original in this story of King Lear; and the additions have been copied by later writers, Shakespere among them.

the Thames. He prefers the old *sc* to the new sound *sh*, writing *scawian*, not *shawian*. The *ch* was not fully established in his Western shire, so far from London. We see *swilc*, *such*, and other varieties for *talis*. He, like Orrmin, sometimes gives us the old and the new sound of *c* (that is, *k*) in the same word; thus, the old *cycene* now becomes *kuchene*, our *kitchen*.¹ He was the last Englishman who held fast to the old national diphthong *æ*, which was after his time, and indeed earlier, replaced by many combinations of vowels that still puzzle foreigners.

What Orrmin would have called *o lande*, Layamon calls *a londe*.

He has for *denique* a new phrase, *at þan laste*, I. page 160. We have already seen in the Homilies our contraction from the old *latost*. We keep both the forms, *latest* and *last*.

The old *endlufon* (*undecim*) is turned into *ælevene*.

Layamon turns *ne* (the Latin *nec*) into *no*; we must wait 140 years for *nor*.

He has the two phrases *pene dæi longe* and *alle longe niht*; whence come our *all day long*, &c.

He first used the Indefinite Article after *many*, as *mony enne thing* (*many a thing*). The word *Hors* (*equi*) is now changed to *horses*.—II. page 556.

In Verbs, Layamon turns some Strong ones into Weak. He says (I. 57), *his scipen runden*, where we more correctly say, *his ships ran*. But the great corruption which England owes to him is the changed

¹ The old *cicen* is turned into *chicken* in the Worcester manuscript, quoted at page 85.

state of the Present Participle Active. It of old terminated in *ende*: this in the South became *inde* about the year 1100; and now, in 1204, it turns into *inge*; being doubtless confounded with the verbal nouns that of old ended in *ung*. We find *berninge*, *fraininge*, *singinge*, and *waldinge*, Participles all used by Layamon. A hundred years later still, this corruption was unhappily adopted by the man who shaped our modern speech.

The English word for *volaverunt* used to be *flugon*, but Layamon changes this into *fluwen*, our *flew*. This likeness to *flowan* (*fluere*) is rather confusing, to say nothing of *fleon* (*fugere*).

The Perfect of *þýden* (*premere*) was once *þidde*, but it now became *þudde*; hence our *thud*.

The old *gyrdan* (*cingere*) now gets a new sense (*cædere*), 'he gurde Suard on þat hæfd' (I. page 68); we still talk of *girding* at a man.

Pliht had hitherto meant *periculum*; it now takes the meaning of *conditio*, which we keep.

Swogan had meant *sonare*; it now got the sense of *swoon*.—I. page 130.

At I. page 275 we see for the first time the word *agaste* (*terruit*), whence comes our *aghast*. For the origin of this word we must go so far back as the Gothic *usgeisjan*. Our *ghostly* and *ghastly* come from sources that have been long separate.

Instead of the Old English word for *insula*, Layamon employs *æite* (*ait*), a word well known to all Etonians. It is the Danish *ey* with the Definite Article tacked on to the end in the usual way, *ey-it*, *eyt*, as Mr. Dasent tells us. Layamon has *mærcoden* in the sense of *videre*; of

old, it had been used for *ostendere*: this is just the converse of what has happened in the case of the old *sceawian*.

The word *þeáu* had hitherto been applied to the mind only; it is now used of the body; though this new sense did not become common in England until three hundred years later. We still talk of *thews* and *sinews*; Spencer used the word in its old sense.

Layamon forms an adjective from the Old English *hende*, in Latin *prope*. He says, in Vol. I. page 206:

‘An oðer stret he makede swiðe hendi.’

But he usually employs this adjective in the sense of *courteous*, and in this sense it was used for hundreds of years.

I give a list of many Norse words used by Layamon, which must have made their way to the Severn from the North and East; we shall find many more in Dorsetshire a few years later.

Club, from the Icelandic *klubba*

Draht (haustus), from the Icelandic *drattr*

Hap (fortune), from the Icelandic *happ*, good luck ¹

Hit, from the Icelandic *hitta*

Hustinge (house court), from the Norse *hus* and *thing*

Raken (rush), from the Swedish *raka*, to riot about ²

Riven, from the Icelandic *rifa* (rumpere)

Semen (beseem), from the Norse *sama*, to fit

To-dascte (dash out), from the Danish *daske*, to slap

Layamon has the word *nook* (*angulus*) which may

¹ Hence *happen*, *happy*, came into England and supplanted older words.

² Hence the *Rake's Progress*.

come from *hnaégan* (flectere). The poet, speaking of a mere, says, 'Feower *noked* he is' (II. page 500). There are some other common words, which he is the first English writer to use. Thus he has taken *gyves* (catenæ) from the Welsh *gevyn*; and *cutte* (secare) from the Welsh *cwtt*, a little piece: this has almost driven out the Old English *carve*. He employs *sturte* (started), akin to the Old Dutch *storten*; and has a new verb *talk*, springing from *tale*. *Bal* (our *ball*), *draf*, *picchen* (pangere), and *rif* (*larginus*) are akin to the Dutch or German words *bal*, *draf*, *picken*, *rif*. *Rucken* is found both in Dutch and in Layamon's work; twenty years after his time it appears as *rock* (*agitare*). He has also *halede* (*duxit*), the Frisian *halia*; as often happens in English, the word *hale* remains, and by its side the corruption *haul*, which cropped up ninety years after this time. Layamon says, 'weðeleden his fluhtes,' his flights became weak (I. page 122): the verb has a High German brother, and from this may come our verb *wobble*.

About the year 1200, the Legend of St. Margaret seems to have been compiled.¹ It has forms akin to the Worcester manuscript printed by Sir Thomas Phillipps, and in other particulars it resembles a well-known Dorsetshire work. But it touches the East Midland in its forms *beon* and *aren* (*sunt*); and its Particles end sometimes in *ende*, sometimes in *inde*. The Past Participle *islein* (page 11) resembles what we find in the Peterborough Chronicle. On the whole, Oxford seems

¹ Early English Text Society.

to be as likely a spot as any, if we seek to fix upon some city for the authorship of the Legend.

Layamon was fond of the Old English diphthong *æ*, but in the present work this is often altered to *ea*, as in the words *reach*, *clean*, *heal*, *mean*, *least*. We even find *neafre* for *nunquam*. It is to the South Western shires that we owe the preservation of *ea*, a favourite combination of our forefathers: the word *flea* has never changed its spelling. We see in this Legend both' the old *swa* and the new *so*; *teep* replaces *teþ*; *roa* comes once more. The *wimman* of the Midland makes way for *wummon*; we follow the former sound in the Plural and the latter sound in the Singular; a curious instance of the widely different sources of our Standard English. *Fearful* (*pavidus*) is seen for the first time; we grew fond of *ful* as an adjectival ending, and for it we displaced many older terminations. *Lagn*, *cwæþ*, *wasc* become *lake*, *quoð*, and *weosch*. Such new phrases crop up as *hwa so eaver* (page 20) and *steorcnaket* (page 5). *Cleane* is used for *omnino* in page 15; *cleane overcumen*, an idiom kept in our Version of the Bible. Our phrase 'it is all one to me,' is seen in its earliest shape at page 5, *al me is an*.

In this piece, *smartly* seems to bear a sense half-way between *quickly* and *painfully*. Orrmin's *gazhen* is now found in a new compound, *ungeinliche* (*ungainly*). At page 16 we see another Norse word, *drupest* (*most drooping*), from the Icelandic *drúpa*. *Drivel* appears, which is akin to the Dutch *drevel* (*servus*). There are a few other new verbs: *stutten*, akin to a High German word, shows the origin of our *stutter*, while *shudder* is akin to a Dutch word. The word *schillinde* (*sonans*) at page 19, akin to

both the High German and Icelandic, tells whence comes our *shrill*—one of the many English words into which *r* has found its way. The verb *seem* has here a sense unknown to Orrmin and Layamon, that of *videri*. At page 9 we read, ‘his teeð *semden* of swart irn.’ On reading at page 13 ‘*þu fikest*’ (*tu fallis*), we may perhaps derive from this verb our *fib*, even as *geleaf* turns to *belief*. *Toggen* (*trahere*) is seen, more akin in form to the Dutch *tocken* than to the Old English *teogan*. We have three corruptions of this verb, with three widely different meanings—to *tug*, to *toy*, and to *tow*.

From the Legend of St. Catherine, compiled not much later, we get the word *clatter*, found also in Dutch. In another piece, the Hali Meidenhad,¹ which dates from about the year 1220, we find one or two Norse words, such as *cake* and *gealde* (from *geldr*, that is, *sterilis*) ; there is also *crupel* (*cripple*), akin to the Dutch. The Old English *ceówan* has the sense of *jaw*, as in the Homilies of 1180. The maiden is told, in page 31, that the husband ‘*chit te and cheoweð þe*.’ A little lower down, she is further threatened; for he ‘*beateð þe and busteð þe*;’ this last verb is the Icelandic *beysta*, our *baste* (*ferire*). Hence also the French *baston* or *bâton*. The *tiðing* of the Essex Homilies now becomes *tiding*. Our *scream* is found for the first time, and seems to be a confusion between the Old English *hream* and the Welsh *ysgarm*, each meaning the same. The old word *græg* has had a curious lot: the North and East of England kept the first letter of the diphthong, the South

¹ Early English Text Society.

and West held to the last letter, as we see in the *Hali Meidenhad*. We may still write either *gray* or *grey*: the case is most exceptional.

We now come to that piece which, more than anything else written outside the *Danelagh*, has influenced our Standard English. About 1220, the *Ancren Riwle* was written in the Dorsetshire dialect; it became most popular, and copies of it are extant in other dialects. Of these the Salopian variation is the most remarkable.¹ The language is near of kin to that employed in the *Legend of St. Margaret*; but the Southern *o* has by this time made further inroads upon the old *a*. *Whoso* replaces the word written at Peterborough *wua sua*; and we find our *No*, for the first time, in direct denial. The combination *ea* is most frequent; thus *læne* (*macer*) becomes *leane*. We find new phrases cropping up, common enough in our mouths now; such as *et enes* (at once), *ase ofte ase*, *ase muche ase*, *enes a wike ette leste* (once a week at the least, page 344), *yung ase he was*, *hu se ever it beo ischeaped*, *sumetime* (page 92, but *sumchere* is the favourite form for this), *al beo* (albeit, page 420), *hwerse ever*, *amidde pe vorhefde*, *bivorenhond* (beforehand). There is a new phrase, *never pe later*, which was near replacing our *nevertheless*, since Tyndale sometimes used the former. Both alike occur in the *Ancren Riwle*. The old *gewhær* (ubique) gets the usual prefix *ever* added to it; and *everihwar* (page 200), which we now wrongly spell as *every where*, is the result.

¹ It is most curious to compare the Salopian version (*Reliquiae Antiquae*, ii. 4) with the Dorsetshire version (Camden Society).

This is one of the few words in which we still sound a corruption of the old *ge*, so beloved of our fathers.¹

The phrase of *feor* (procul) was later to be written *afar*; the old *of* is seldom found in New English under this form *a*. We see the first use of a phrase that often replaces the old Preposition *for*. At page 260 are the words ‘*ine stude of* in, his cradel herbarued him;’ the cradle supplied the lack of an inn. The new preposition *besides* had not made its way everywhere, for in page 258 we see *wiðuten* employed for *præter*; ‘wunden, al *wiðuten* eddren capitalen.’

In the *Ancren Riwle* *one* is employed in a new way, standing for *man*. In page 370 we read, ‘*þe one* þet was best ilered of Cristes deciples.’ This cannot be translated by the Latin *alter*, as in the passage of the Peterborough Chronicle referred to at page 89 of the present work. Another new sense of *one* is found in page 252, ‘*ter on* geð him one in one sliddrie weie’ (where a man goeth alone by himself in a slippery way).² This looks at first sight very like a translation of the French *on*; *sum man* would have been used by earlier English writers. However, further on we shall see that the attempt to imitate the kindred *unus* is the most probable source of our idiomatic *one*, standing by itself.

After the break-up of our old grammar, it had not as

¹ This was pointed out by Dr. Morris some time ago in *Notes and Queries*.

² This Reflexive Dative, standing for *solus*, is still used in Scotland.

‘Oh ! wha will dry the dreeping tear
She sheds *her lane*, she sheds *her lane*? ’

—Lady Nairne’s *Poems*, p. 211.

yet been settled how we were to translate the Latin Neuter Relative *quod*. We saw 'ȝetes bi wam' in the Homilies; in the Ancren Riwle, page 382, we see 'sum þing mid hwat he muhte derven.' This last is the English form of *quod*: but we were not to use it. We were to follow the form employed in page 354: 'peawes, bi hwuche me climbeð to þe blisse.' Yet this *hwuche* is almost always in the present work used in its true old sense (now unhappily lost) of *qualis*, its kindred word. The new translation of *quod* was to take root in Yorkshire, as well as in Dorset, thirty years later. The old *that was*, of course, in full employment as a Relative.

In page 110, we see how the old *onefne* came to be changed; in the Salopian copy it is found as *onevent*, in the Dorset copy as *onont*, not far from our *anent*. In the same page, we see how the old Preposition *geond* (per) was dropping out of use; it was still employed in Dorset, but was replaced in one shire by *over*, in another by *in*. When we find *onlich*, it does not convey our sense of the word; it as yet means nothing but *solitary*. What was called *lest* (*solutus*) in Dorset, was *louſe* and *louſſe* in other shires, not far from our *loose*: this may be seen at page 228. The Southern influence, which changes *f* into *v* and *g* into *w*, may be seen in page 290, where we hear that the Devil 'fikeð mid dogge *vawenunge* (flatters with doglike fawning): this last word was of old *fegnung*. The comparative of *late* had hitherto only conveyed the sense of *serior*; but we now find it mean *posterior*; in page 158, there is mention of the 'vorme half and þe *latere*.' We have since 1220 distinguished the two meanings of the word by doubling the *t* in *later*, when it

is to mean *posterior*. In page 176, we find a wholly new idiom, which must have come from France, standing for the old Superlative; ‘*þe meste dredful secnesse of alle*.’ This new form for the Superlative was hardly ever used in the Thirteenth Century, but became very common in the Fourteenth. The word *sona* (mox) has new offspring, *sonre* and *sonest*. Orrmin’s *la* has become *lo*. In page 288, we see a mistake repeated long afterwards by Lord Macaulay in his Lays; what should be written *iwis* (*certe*) is written as if it were a verb, *I wis*.

We find *mongleð*, *empti*, *volewen*, *lauhweð* (ridet), *lone* (commodatum), *owrust* (debes), *sawe* (dictum), instead of the old *mengeð*, *æmtig*, *folgian*, *hlakeð*, *læn*, *ðhst*, *sagu*. The *untowen*, found here for *untrained*, was afterwards to become *wanton*, the *un* and the *wan* meaning the same. There are words altogether new: such as *backbiter*, *chaffer*, *overtake*, *overturn*, *withdraw*, *withhold*. We now see the last of the old *Wodnes dei*; in the Legend of St. Katherine, of the same date, this becomes *Wednesday*. Our *Ember days* appear for the first time in the guise of *umbridei*; this and *umquhile* are the sole survivors in English of the many words formed from our lost preposition *unbe*, the Greek *amphi*. The word *halpenes* (page 96) shows a step in the formation of our *halfpence*. At page 344 *drive* gets an intransitive sense; I go *drivinde upe sole þouhtes*. At page 426, we see our common expression, ‘*þet fur* (*ignis*) *go ut*.’ At page 46 comes *gluffen* (to blunder), from the Icelandic *glop* (*incuria*); hence perhaps ‘to club a regiment.’ *Sorh* (*dolor*) had taken the shape of *seoruve* in Dorset, but it remained *sorhe* in Salop (see page 64). The old *ræcende* becomes

ringinde (page 140), whence our *ranging*.¹ In page 128, we are told that a false nun 'chefleð of idel ;' hence have arisen to *chatter* and to *chaff*. *Torples* (*cadere*) seems to be formed from *top* (*caput*). The ending *ful* is freely used for adjectives, as *dredful* and *pinful*; other endings are driven out by it. The old *eallunga* is now replaced by *utterly*; and *bælg* is turned into *bag*; *beggar* is now first found.

In page 398, we see an instance of the revived use of the entreating *do*, before an Imperative; the writer asks for a reason, adding, 'do seie hwui.' In page 54 may be found the first use of our indefinite *it*, prefixed to *was*; 'a meiden hit was . . . eode ut vor to biholden.' A pithy phrase was once applied to our two last Stuart Kings: it was said of Charles that 'he could if he would ;' of James, that 'he would if he could.' On looking to the *Ancren Riwle*, p. 338, we read, 'he ne mei hwon he wule, þe nolde hwule þet he muhte.' This seems to have been a byword well known in 1220.

The East Midland dialect was pushing its conquests into the South, for many Norse words are found for the first time in this work; as,

Chough	Kofa, Icelandic
Crop, <i>carpere</i>	Kroppa, Icelandic
Dog	Doggr, Icelandic
Dusk	Dulsk, Danish
Groom	Gromr, Icelandic
Mased, <i>delirus</i>	{ Masa, Old Norse, to chatter confusedly
Muwlen, <i>grow mouldy</i>	Mygla, Icelandic

¹ So in the Latin, *jungo* is formed from *jugo*, and *lingo* from *lico*.

Shy	Skygg, Swedish
Scowl	Skule, Danish
Skull	Skal, Danish
Scraggy	Skrekka, Norse
Skulk	Skjol, Norse
Sluggish	Slœki, Norse
Smoulder	Smul, Danish, <i>dust</i>
Windohe, <i>window</i>	Vindauga, Icelandic

Many an Old English word has been driven out by these Scandinavian strangers. Moreover, I add a list of many words, which Southern England had in common with our Dutch and Low German kinsmen. England seems now to have rid herself of her old prejudice against beginning words with the letter *p*.

Bounce, <i>punch</i>	Bonzen	Puff	Poffen
Brink	Brink	Pick	Picken, <i>to use a sharp tool</i>
Cackle	Kakelen	Pack	Pack
Cleppe, <i>clapper</i>	Klappe	Scrape	Schrapen
Costnede, <i>cost</i>	Kosten	Snatch	Snacken
Cur ¹	Korre	Spat, <i>macula</i>	Spat
Giggle	Giggen	Squint	Squinte
Hag	Hacke	Toot	Toeten, <i>blow a horn</i>
Hurl	Horrelen	Tattle	Tatelu
Pig ²	Bigge		
Pot	Pot		

We find also in this work *harlot*, a vagabond, from the Welsh *herlawd*, a youth; the word is used by Chaucer without any bad sense. From the same Celtic source come *cudgel* and *griddle*, now first seen in English. *Peoddare*, a pedlar, is also found for the first time;

¹ This, as now, might express a poltroon.

² In Salop, the old Scandinavian *gris* (the Sanscrit *ghrishti*) is used instead of *pig*; hence our *griskin*: some curious English rimes in the *Lanercost Chronicle* turn on the former word.

Forby derives it from *ped*, which in Norfolk is a covered pannier.¹ There are many words in the *Ancren Riwle*, which, as Wedgwood thinks, are formed from the sound; such as *gewgaw*, *chatter*, *flash*; *scratch* arose in Salop; the *window* of that shire was called *purl* in the South.² The adjective in Shakespere's 'little *cuifer* fellow' is found in the *Ancren Riwle*; it seems to come from the old *cóf*, impiger.

Dr. Morris has added to his Twelfth Century Homilies (First Series) some other works, which seem to date from about 1220. The word *carp* (*loqui*) is seen for the first time. Another new word is *dingle*, applied to a recess of the sea; it is akin to a German word, as also is *schimmeð* or *schimereð* (*fulget*), at page 257.

¹ This proves that we ought not to write *pedler*, but *pedlar*; the word is sometimes given as a puzzle in spelling.

² In Salop, forms which were used in Lothian and Yorkshire seem to have clashed with forms employed in Gloucestershire and Dorset; something resembling the *Ormulum* was the upshot. In each succeeding century Salop comes to the front. 'The Wohunge of ure Lauerd' seems to have been written here about 1210 (Morris' *Old English Homilies*, First Series, p. 269). In 1340, or so, the *Romance of William of Palerne* was compiled here. In 1420, John Audley wrote his poems in the same dialect (Percy Society, No. 47). In 1580, Churchyard had not dropped all his old Salopian forms. Baxter, who came from Salop, appeared about 1650 as one of the first heralds of the change that was then passing over Standard English prose, and that was substituting Dryden's style for that of Milton. Soon after 1700, Farquhar, in his *Recruiting Officer*, gives us much of the Salopian brogue. This intermingling of Northern and Southern forms in Salop produced something not unlike Standard English.

THE EAST MIDLAND DIALECT.

(About A.D. 1230.)

I now bring forward a poem that may perhaps come from Cambridge—the Bestiary—that is printed in Dr. Morris's Old English Miscellany (Early English Text Society). This is very nearly the same in its dialect as the Genesis and Exodus (Early English Text Society), a poem which Dr. Morris refers to Suffolk; but the former piece seems to have been written nearer to Peterborough, since it uses *who*, where the latter poem has *quho*. The common marks of the East Midland dialect are found in both: the Present Participle ends in *ande* in the one case, in both *ande* and *ende* in the other; the Plural of the Present Tense ends in *en*, or is dropped altogether, as *have* instead of *haven*; the Prefix to the Past Participle comes most seldom. The Northern prepositions *fra* and *til* are found. The Bestiary bears a resemblance to the Proverbs of Alfred; it is a work such as might well have been compiled at Cambridge; being a translation made much about the time that King Henry the Third was beginning to play the part of Rehoboam in England, having got rid of his wise counsellors.

Here we find¹ the Old English *sinden* (*sunt*) for

¹ Now we have for the first time a new English metre, with the alternate lines riming:—

His muð is get wel unkuð	bidden bone to Gode,
wið pater noster and crede;	and tus his muð rigten,
fare he norð, er fare he suð,	tilen him so ðe sowles fode,
leren he sal his nede;	ðurg grace off ure drigtn.

almost the last time; on the other hand, what Orrmin wrote *all ane* (*solus*) has now become *olon*; we also see *ones*, the Latin *semel*. The Southern *o* had long driven out the old Northern *a* in these Eastern shires. We find Orrmin's substitution of *o* for *on* always recurring here, as *o live*. But what he calls *bracc* (*fregit*) is seen in the present poem as *broke*; our version of the Scriptures has adopted the former, our common speech the latter. We also find *ut* turned into *out*; we saw something of the kind in the Proverbs of Alfred. The turtle's mate is called in the Bestiary 'hire olde lufe:' this of yore would have been written *leof*. We have unhappily in modern English but one word for the old *leof* and *lufe*, the person and the thing. *Fugelas* is pared down to *fules* (fowls). We find here for the first time *borlic* (burly) applied to elephants; it is akin to the High German *purlih*. The word *cliver* (clever) is applied to the Devil. Mr. Wedgwood says it comes from *claw*; hence it in this passage has the sense of *nimble-fingered*, much as *rapidus* comes from *rapio*. The adjective *fine*, the Icelandic *finn*, is seen here for the first time. The word *snute* (snout), used of the elephant, is akin to a German word.

The Old English *ceaf* is now found in the shape of *chael* (in the account of the whale): it is not far from our *jowl*.

The expression 'fisses to him (the whale) *dragen*,' shows that the verb has now got the new sense of *venire*, as we say, 'to draw nigh.'

We have seen *on* used for *aliquis*; it now comes to mean *quidam*, and is used without any substantive, as in

the *Ancren Riwle*. We read of the elephant entrapped; 'ðanne cumeð ðer on gangande.' This of old would have been *sum ylp*; in the present poem, the words *tunc unus currit* had to be Englished.

One of the most startling changes is that of the Second Person Singular of the Perfect of the Strong verb. What in Old English was *þu hehte*, is turned at page 6 into *tu higest* (pollicitus es). Thus one more of the links between Sanscrit and English was to be broken.

In an East Anglian Creed of this time (*Reliquiae Antiquae*, i. 234), we find *ure onelic loverd*, written where Orrmin would have used the old *anlepiȝ* (unicus) for the second word. Thus a new form drove out an older one.

In the *Genesis* and *Exodus* the first thing that strikes us is the poet's sturdy cleaving to the Old English gutturals *g* and *k*. So, in the *Bestiary*, we find *gevenlike*, the last appearance of the old uncorrupted prefix. It is East Anglia that has kept these hard letters alive. But for these shires, whose spelling Caxton happily followed, we should be writing to *yive* (donare), to *yet* (adipisci), *ayain* (iterum), and *yate* (porta). We have unluckily followed Orrmin's corruption in *yield*, *yelp*, *yearn*, and *young*. These East Anglians talked of a *dyke* (fossa), when all Southern England spoke of a *ditch*. Orrmin's *druhhƿe* is now turned into *drugte* (drought), which we have followed. The most remarkable change is *deigen* (mori) instead of *deye*. But even into Suffolk the Southern *w* was forcing its way. We find *owen* as well as *ogen* (proprius), and *folwen* as well as *folgen* (sequi).

Owing to the changes of letters in different shires, we sometimes have two words where our forefathers had but one, each word with its own shade of meaning. 'To *drag* a man out' is different from the phrase 'to *draw* a man out:' the hard North is here opposed to the softer South West. Moreover, we may speak of a *dray* horse. Our Standard English is much the richer from having sprung up in shires widely apart.

We have also followed Suffolk in our word for the Latin *osculari*. A glance at Stratmann's dictionary will show that in the South East of England this was written *kesse*, in the South West it was *cusse*, but in East Anglia and further to the North it was *kiss*. The same may be remarked as to *kin*, *hill*, *listen*, *ridge*, and many other words. The Old English *o* was now getting the modern sound of *u*, as in the Proverbs of Alfred; we find *booc*, *mood*, and *wulde*, instead of *boc*, *mod*, and *wolde*.¹

What Orrmin called *patt an* and *patt oper* is seen in the Genesis and Exodus in a new guise.

Two likenesses . . . he
Gaf hire \mathfrak{e} ton.—Page 77.

Dis on wulde don \mathfrak{e} toðer wrong.—Page 78.

We see other new forms of old words in *cude* (potui), *eilond* (insula), *fier* (ignis), *frigt*, *hol* (sanus), *loth*, *quuen*

¹ Rather further to the North, as we shall see, the old *o* was turned into *ou*. A foreigner may well despair of pronouncing English vowels, when he finds that the words *rune*, *wound*, and *mood* are all sounded in the same way. This comes from Standard English being the product of *many* different shires.

(not *cwén*), *smot*, *olike* (similiter), *token*, *ðret*, *may*, *le-man*, *helde*, *pride*, *strif*, *ðralles*, *wroð*, *often*, *eldest*, *rein-bowe*.

There are other points in which these East Anglian poems of 1230 clearly foreshadow our Standard English. *Wiht* (pondus) becomes *wigte*, and *teogeða* is now *tigðe* (tithe). The *d* is sometimes slipped into the middle of a word after *n*; we find *kindred* and *ðunder*. The *t* or *ð* is also added to the end of a word: *þwyrian* becomes *ðwert* (thwart); *stalu* (furtum) appears as *stalðe*, our *stealth*. *Maked* (factus) is shortened into *made*; and when we find such a form as *lordehed* (dominion), we see that Orrmin's *laferdinngess* will soon become *lordings*. The clipping and paring process is going on apace. *Nu* is once seen as *nou*, and *tun* as *town*. Orrmin had freely used *ne* in the old way, prefixing it as a negative to *am*, *will*, *habbe*, with all their tenses and persons; but in the Suffolk poem nothing of the kind is found, except the one verb *nill* (nolo), and this we have not yet wholly lost. *Golden* (aureus) is cut down in page 54 of the Genesis and Exodus; we find 'gol *prenes* and *ringes*,' and in page 95 we see 'a gold pot.' The Perfects *clad*, *bad*, and *fed* also meet us. When we see such a verb as *semelen* instead of the former *samnian*, we can understand how easily the French word *assemble* must have made its way in England.

Some of Orrmin's Norse words are here repeated; but his *sh* is often changed to *s*, as *sal* instead of *shall*, and this is still found in Scotland. What was *sce* (illa) at Peterborough, seventy years earlier, is now found as *sge*, *sche*, and once as *she*. *Hi* (illi) is only

once replaced by *ðei*. Orrmin's new forms, such as *above*, *axg* (*semper*), *or*, again appear. We have in the two poems before us other new forms creeping in, such as, *to Godeward*, *moreover*, *everilc on*, *bitime* (*betimes*). *Whilum* and *seldum* are still found with the old Dative Plural ending; *moste* becomes the modern *muste*. The Old English *pás* (in Latin *hi*) is now seen as *pese*, just as we have it; in the Homilies of 1120, it was only *pes*.

Ever was often employed in compounding new words, such as *quatsoever*; *ful* was becoming a favourite ending for Adjectives, such as *dredful*, as we saw in the South. *H*, a fatal letter in English mouths, had been sadly misused in the South a hundred years earlier; the Suffolk poet often makes slips in handling it: he has *ard* for *hard*, and *hold* for *old*.

One token of the Midland, East and West, is the verb *niman* used for the Latin *ire*; it is found in this poem.

Some new formations from old words are now seen; the useful word *bearing* or carriage first appears in page 62.

For bi gure *bering* men mai it sen.

A new verb, which we still keep, is seen in page 41. Isaac was mourning for his mother; but Eliezer

Eððede his sorge, brogt him a wif.

This new formation from *eaðe* (*facilis*) may have been confounded with the French *aaisier*. Long before Chaucer it was decided that in this verb we should use the French *s* and not the Old English *ð*.

The old Perfect of *fleón* (*fugere*) was *fleáh*; we find our new form in p. 96.

Amaleckes folc *fledde* for agte of dead.

In page 12, we read that Adam and Eve were ‘*don ut* of Paradise’ (*ejecti sunt*). This must be the phrase which suggested our modern phrase for cheating. The verb *do* has undergone some degradation.

There are many Scandinavian words found here.

Busk, <i>bush</i>	Buskr, Icelandic
Dream, <i>somnium</i> ¹	Draumr, Icelandic
Glint	Glânta, Swedish
Levin, <i>lightening</i>	Lygne, Norse
Muck	Mykr, Icelandic
Ransack	Ransaka, Norse
Rapen, <i>to hurry, rap out</i>	Rapa, Norse
Rospen, <i>rasp</i>	Raspa, Swedish
Skie ²	Sky, <i>cloud</i> , Norse
Tidy	Tidig, Swedish
Tine, <i>lose</i>	Tína, Norse
Ugly	Ugga, <i>frighten</i> , Norse

We find the word *irk* for the first time; it is akin to the German *erken* (*fastidire*).

Of manna he ben *forhirked* to eten.—Page 104.

We see in page 35, ‘*hem gan ðat water laken*’ (the water began to fail them). This new word for *deesse* is akin to the Dutch *laecke* (*defect*). In page 26, we

¹ The Old English *dream* only meant *sonus* or *gaudium*, and is so used in the *Bestiary*.

² This as yet only means in English a *cloud*, and this sense of the word lasted till Chaucer's time. *Til skyia* in Norse means ‘up in the sky.’ Twenty years after the present poem's date *sky* stood for *aer* in Yorkshire.

find mention of *tol* and *takel* and *orf*. The second of these substantives comes from the Welsh *taclau*, accoutrements.

In page 91 we read

‘Gon worn VII. score ger.’

This is the first use of *score* for *twenty*. It comes from the old habit of *shearing* or *scoring* notches on wood up to twenty. Our word *skip* comes from the Welsh *ysgip* (a quick snatch); hence locusts are called *skipperes*, page 88.

In page 93, is the line—

‘Undrinclde in þat salte spot.’

The last word (locus) here makes its first appearance. Wedgwood derives it from *spatter*, and calls it the mark upon which something has been splashed. This *spot* and the French *place* have between them driven out the Old English *stede*, which only survives in a prepositional shape. In this poem the old French word *fey* is seen as our modern *feið* (faith); the oath *par ma fey* was well known in England. We also see the French *espier* become *spy*; in the Danelagh, French words as well as English were clipped. It is owing to the Southern shires that we say *establish* as well as *stablish*.

THE EAST MIDLAND DIALECT.

(About A.D. 1230.)

ACCOUNT OF THE FLOOD.¹

Do * wex a flog ðis werlde wid-hin
and ouer-flowged men & deres ^b kin

* Then
b animals

¹ *Genesis and Exodus*, p. 16 (Early English Text Society).

wiðuten * Noe and hise ȝre sunen,
 Sem, Cam, Iaphet, if we rigit munen,⁴
 and here * foure wifes wornen hem wið;
 ȝise viii hadden in ȝe arche grið.⁵
 Dat arche was a feteles⁶ good,
 set and limed agen ȝe flood;
 ȝre hundred elne was it long,
 nailed and sperd,^h ȝig and strong,
 and l^u elne wid, and xxx^u heg¹;
 ȝor buten Noe long swing he dreg^k;
 an hundred winter, everilc del,¹
 welken or^m it was ended wel;
 of alle der ȝe on werlde wunen,ⁿ
 and foueles, weren ȝerinne cumen
 bi seven and seven, or bi two & two,
 Almigtin God him bad it so,
 and mete quorbi^o ȝei migten liven,
 ȝor quiles he ^p wornen on water driven.
 sexe hundred ger Noe was hold^q
 Quan he dede^r him in ȝe arche-wold.

Two ȝusant ger, sex hundred mo,
 and sex and fifti forð to ȝo,^s
 weren of werldes elde numen^t
 ȝan^u Noe was in to ȝe arche cumen.
 Ile^x wateres springe here strengȝe undede,
 and reyne gette^y dun on everilk stede
 fowerti dais and fowerti nigt,
 so wex water wið magti mig.
 so wunderlike it wex and get
 ȝat fiftene elne it overflet,
 over ilk dune,^z and over ilc hil,
 ȝhurge Godes migt and Godes wil;
 and oðer fowerti ȝore-to,
 dais and nigtis stod et so;
 ȝo was ilc fleis^u on werlde slagen,
 ȝo gunnen^b ȝe wateres hem wið-dragen.

* except

* consider

* their

* peace

* vessel

* closed

* high

* bore toll

* bit

* passed ere

* dwell

* whereby

* they

* old

* put

* beside those

* taken

* when

* each

* poured

* mountain

* flesh

* began

De sevend moned was in cumen,	
and sevene and xx th dais numen,	
in Armenie ȿat arche stod,	
þo was wið-dragen ȿat ilc ^c flod.	^c same
Do ȿe tende moned came in,	
so wurð dragen ȿe watres win ^d ;	^d force
dunes wexen, ȿe flod wið-drog,	
It adde lested long anog. ^e	^e enough
Fowerti dais after ȿis,	
arches <i>windoge</i> undon it is,	
þe raven ut-fleg, ^f hu so it gan ben,	^f flew out
ne ^g cam he nogt to ȿe arche agen.	^g nor
þe duve fond ^h no clene stede,	^h found
and wente agen and wel it dede;	
þe sevendai eft ut it tog, ⁱ	ⁱ went
and brogt a grene olives bog; ^k	^k bough
seve nigt siðen ^l everilc on	^l afterward
he is let ut flegen, ^m crepen, and gon,	^m to fly
wiðuten ⁿ ilc sevend clene der	ⁿ except
þe he sacrede on an aucter. ^o	^o altar
Sex hundred ger and on dan olde	
Noe sag ^p ut of ȿe arche-wolde;	^p looked
þe first moned and te first dai,	
he sag erþe drie & te water awai;	
get he was wis and nogt to rad; ^q	^q quick
gede ^r he nogt ut, til God him bad.	^r went

THE CONTRAST TO THE EAST MIDLAND.

(About A.D. 1230.)

Ar ne kuthe ich sorghen non,
 Nu ich mot manen nun mon,
 Karful wel sore ich syche;
 Geltles ihc tholye muchele schame;
 Help God for thin swete name,
 Kyng of hevene-riche.

Jesu Crist, sod God, sod man,
Loverd, thu rew upon me,
Of prisun thar ich in am
 Bring me ut and makye fre.
Ich and mine feren sume,
 God wot ich ne lyghe noct,
For othre habbet mis nome,
 Ben in thys prisun ibroct.

Almicti, that wel licth,
 Of bale is hale and bote,
Hevene king, of this woning
 Ut us bringe mote.
Foryhef hem, the wykke men,
 God, yhef it is thi wille,
For wos gelt we bed ipelt
 In thos prisun hille.

Ne hope non to his live,
Her ne mai he belive,
Heghe thegh he stighe,
 Ded him felled to grunde.
Nu had man wele and blisce,
Rathe he shal tharof misse,
Worldes wele mid ywise
 Ne lasted buten on stunde.

Maiden, that bare the heven king,
Bisech thin sone, that swete thing,
That he habbe of hus rewsing,
And bring us of this woning
 For his muchele misse ;
He bring hus ut of this wo,
And hus tache werchen swo,
In those live go wu sit go,
That we moten ey and o
 Habben the eche blisce.

The above poem is taken from the *Liber de Antiquis Legibus* ('Reliquiae Antiquae,' I. 274), in the possession of the Corporation of London; the manuscript has musical notes attached to it. The proportion of obsolete English is much the same as in the *Genesis* and *Exodus*. The poem of page 134 seems therefore to represent the London speech of the year 1230, or so. What was *g* in Suffolk becomes *c* here, as in the Twelfth Century Homilies; it is *broct*, not *brogt*; *gelt* replaces *gilt*. The *h* is sometimes misused, even as Londoners of our day misuse it. The *gh* sometimes replaces the old *h*, as we saw in the *Essex Homilies*: this change was now overspreading the greater part of the Eastern side of England between London and York.

THE EAST MIDLAND DIALECT.

(About A.D. 1240.)

The piece that comes next, a version of the Athanasian Creed, was most likely written in the Northernmost part of Lincolnshire, perhaps not far from Hull; it has corruptions of English that are not often found before Manning wrote in that county sixty years later, such as 'ne *þre* no two' (nec *tres* nec *duo*).¹ We see the Northern forms in great abundance; thus *whilk* is used for the Relative, as in Dorset; *als*, *til*, *sal*, *pair*, &c., come often: the third Person Singular of the Present tense ends in *es*, not in *eth*. But the Southern *o* was making great inroads on the Northern *a*, as we saw in

¹ *No* for *nec* is found in *Layamon*.

East Anglia ; in this piece we find *so*, *non*, *no mo*, *whos*, *pow* (tamen), *who so* ; in short, the whole poem foreshadows Manning's riming Chronicle. The writer who Englished this Creed has little love for outlandish words ; *sauf*, *sengellic*, and *persones* are the only three specimens of French here found : he commonly calls *persones* by the obsolete name *hodes*. The deep theological terms of the Creed could still be expressed in sound English ; though the writer's *mikel* does not wholly convey the sense of our *incomprehensible*. We see our *bifore-said* for the first time. *Bot* (*sed*) and *with* (*cum*) are preferred to their other English synonyms, as in Orrmin's writings. Unlike that poet, our present author will seldom use *ne* for the Latin *non* ; he prefers *noht*, as in the East Anglian pieces : but he once has *nil* (*nolunt*). We see the Participle *lastend*, which Orrmin would have used.

This Creed, short though it be, shows us two great changes that were taking root in our spelling ; *h* was being turned, as in Essex, into *gh*, and *u* into *ou*.¹ One or two instances of these changes may be seen in the East Midland poems of 1230 ; but the alteration is now well marked. We see *right*, *noght*, and *thurght* instead of the old *riht*, *noht*, and *thurh*. These words must have been pronounced with a strong guttural sound, which may still be heard in the Scotch Lowlands ; there *right* is sounded much like the German *recht*. *Thoh* is in this Creed written *pof*, and this shows us how *cough* and *rough* came to be pronounced

¹ In the piece referred to at p. 85, we saw the first instance of *o* being changed into *ou*.

as they are now.¹ The letters *k* and *f* are akin to each other; the Sanscrit *katvar* is the Gothic *fidvor* (four), and the Lithuanian *dvylika* is our *twâlifa* (twelve). With us, Livorno becomes Leghorn; and in Aberdeenshire *kwa* (the Latin *quis*) is pronounced *fa*. No change seems to have been made in the sound; when *dun* and *ur* were written as *doun* and *our* in the Creed before us. The English word for *domus* is to this day pronounced in Northumberland as *hoose*. This, in parts of Yorkshire, is corrupted into *ha-oose*; if this last be pronounced rapidly, it gives *house*, as it is sounded by good speakers of English in our day.² It is hard to know why *us* should be spelt now as it was a thousand years ago, and yet why *ur* should be turned into *our*.

EAST MIDLAND.

(A.D. 1240.)

Who þat þen wil berihed ^a be,
 So of þe þrinnes ^b leve he,
 And nede at hele ^c þat last ai sal
 Dat þe fleshede ^d ai with al
 Of oure louerd Jhu Crist forþi ^e.
 Dat he trowe it trewli.

^a saved
^b Trinity
^c salvation
^d incarnation
^e therefore

¹ The pronunciation of a word like Loughborough is the despair of foreigners. Why should *cough* be sounded differently from *plough*? 'I have a cow in my box,' said a Frenchman, meaning a cough in his chest. Bunyan, who came from the East Midland, pronounced *daughter* as *dafter*; so we see by his rimes, quoted by Mr. Earle (*Philology of the English Tongue*), p. 127.

² It is pronounced in South Lancashire in a way *quod literis dicere non est*, but something like *heawse* (Garnett's *Essays*, p. 77). *Coude* (our *could*), *wound*, and *bound* have three different sounds in modern English.

Den ever is trauth ¹ right
Dat we leve with alle oure miht
Dat oure louerd Jhu Crist in blis
Godes sone and man he his,
Gode of kinde of fadir kinned ² wrold biforn,
Man of kinde of moder into wrold born,
Fulli God, fulli man livand
Of schilful ³ saule and mannes flesshe beand,
Even to the Fadir purght godhede,
Lesse þen Fader purght manhede,
Dat þof he be God and man,
Nóght two prwæper ⁴ is, bot Crist an, ⁵ still
On, noht purght wendinge ⁶ of Godhed in flesshe, ⁷ changing
Bot purght takyng of manhede in godnesshe,
On al, noht be menginge of stayelness,⁸
Bot purht onhede of hode ⁹ þat is,
Dat poled ¹⁰ for oure hele, doun went til helle,
De þred dai ros fro dede so felle,
Upstegh ¹¹ til heven, sittes on right hand
Of God Fadir alle mightand,
And yhit for to come is he
To deme þe quik and dede þat be,
Ate whos come alle men þat are
Sal rise with paire bodies pare,
And yelde sal pai, nil pai ne wil,
Of pair awen ¹² dedes il, ¹³ own
And þat wel haf doun þat dai
Sal go to lif þat lastes ai,
And ivel haf doun sal wende
In fire lastend withouten ende.
Dis is þe trauht þat heli ¹⁴ isse,
Whilk bot ¹⁵ ilkon with miht hisse
Trewlic and fastlic trowe he,
Saufe ne mai he never be.¹⁶

¹ Hickes has mangled some of the words in this piece, which I leave as he printed it. It is in his *Thesaurus*, i. 233.

THE CONTRAST TO THE EAST MIDLAND DIALECT.

(About A.D. 1240.)

THE OWL AND NIGHTINGALE.—Line 993.

Yut þu aisheist wi ich ne fare
 In to other londe and singe thare.
 No! what sholde ich among hom do,
 War never blisse ne com to?
 That lond nis god, ne hit nis este,
 Ac wildernisse hit is and weste,
 Knarres and cludes hoventinge,
 Snou and hagel hom is genge;
 That lond is grislich and un-vele,
 The men both wilde and unisele;
 Hi nabbeth nother grith ne sibbe;
 Hi ne reccheth hu hi libbe,
 Hi eteth fihs an flehs un-sode,
 Suich wulves hit hadde to-brode;
 Hi drinketh milc, and wei thar-to,
 Hi nute elles wat hi do;
 Hi nabbeth noth win ne bor,
 Ac libbeth al so wilde dor;
 Hi goth bi-tigt mid ruze velle,
 Rigt svich hi comen ut of helle;
 Theg eni god man to hom come,
 (So wiles dude sum from Rome)
 For hom to lere gode thewes,
 An for to leten hore unthewes,
 He mixte bet sitte stille,
 Vor al his wile he sholde spille;
 He mixte bet teche ane bore
 To wege bothe sheld and spere,
 Than me that wilde folc i-bringe,
 That hi me segge wolde i-here singe.

These lines are taken from a most charming Dorsetshire poem, which seems to have been no translation from the French. It was published by the Percy Society, No. 39. Most of the forms found in the *Ancren Riwle* are here repeated. We see from the present work how warmly King Alfred's name had been taken to England's heart. The proverbs attributed to him come again and again, 340 years after his death. We find also other saws, such as

‘Dahet habbe that ilke best,
That fuleth his owe nest.’¹

We often say ‘the other day,’ when referring to past time. At page 4 we read

‘That other zer a faukun bredde.’

At page 50 occurs

‘Wanne ich iseo the tohte iletē.’

‘The *taught* (tensus) let out ;’ this is formed from the old *teohhian* (trahere).

In line 507 we read :

‘Wane thi lust is *ago*.’

We find in the poem the old *agon* as well as the Southern *ago*, the corrupt form of the Participle kept by us in *long ago*.² In Southern works, *one man* is often found as *o man*, and this corruption lingered in Devonshire for 200 years longer.

¹ The French imprecation *dahet* shows whence comes our ‘dash it !’

² We keep the older form in *woe begone* ; the verb here is a corrupt Participle from *begangan* (circumdare).

Many changes take place in words. Thus, *holh* (cavus), *hælfte*, *morgen*, *nihtegale*, now become *holeuh*, *halter*, *morezeiing* (morning), and *nigtingale*. The word *sprenge* (trap) is now first found, coming from the verb *spring*. There are a few Scandinavian words, such as *amiss*, *cukeweald* (cuckold), *cogge* (of a wheel), *falt* (falter), and *shrew*; the last comes from *skraa* (sloping). There are many words cropping up, akin to the Dutch and German, like *clack*, *clench*, *clute* (gleba), *cremp* (contrahere), *hacch* (parere), *luring* (torvo vultu), *mesh*, *isliked* (whence our *sleek*), *stump*, *twinge*, *wippen*; the last in its intransitive sense.¹

In page 27, we see the first use of a well-known adjective.

‘Mon deth mid strengthe and mid witte ;
That other thing nis non his *fitte*.’

That is, ‘it is no match for man.’ This is akin to the Dutch *vitten* (convenire).

THE EAST MIDLAND DIALECT.

(About A.D. 1250.)

I now give the Lord’s Prayer, Hail Mary, and Belief, from a manuscript written in the middle of the Thirteenth Century, and printed in the *Reliquiae Antiquae*, I. 22. This must have been used in the Northern part of Mercia, perhaps in Orrmin’s shire, for the *a* is not yet replaced by *o*, as in East Anglia. We also find such Northern forms as *til*, *until*, *fra*, *als*, *alwandand*.

¹ As we say, ‘he whipped into his desk.’

But we have here the great Midland shibboleth, the Present Plural of the Verb ending in *en*. This is sometimes altogether dropped. The Third Person Singular of the Present now ends in *s*, which is most unlike the Genesis and Exodus. *Omnis* is translated by *hevirlk*; this, to the North of the Humber, would have been *ilk an*. *Are* is used for the Latin *sunt*. The Past Participle has no prefix. The letter *h* is sometimes set at the beginning of words most uncouthly. *Acennede* (*genitus*) is now turned into *begotten*. *Heli* stands for the old *halig*, as in the Athanasian Creed given at page 138. We light upon the full forms *mankind* and *kingdom* for the first time. Nottingham would be as likely a town as any for the following rimes. We may imagine the great Bishop Robert turning aside from his wrangles with the Roman Court and from the studies that made the name of *Lincolniensis* known throughout Christendom, and hearing his Mercian flock repeat these same lines.

THE EAST MIDLAND DIALECT.

(About A.D. 1250.)

[I b]idde huve with milde stevene
prayer raise voice
til ure fader þe king of hevene,
to
in þe mununge of Cristis pine,
remembrance
for þe laverd of þis hus, and al lele hine,
faithful kins
for alle cristinfoolk that is in gode lif,
that God schilde ham to dai fro sinne and fro siche;
for alle tho men that are in sinne bunden,
those

that Jhesu Crist ham leyse, for is hali wndes;
loose *wounds*
for quike and for deade and al mankinde;
and þat ws here God don in hevene mot þar it finde;
may place in heaven
and for alle þat on herþe us fedin and fostre;
earth
saie we nu alle be hali pater noster.

Ure fadir þat hart in hevene,
halged be þi name with giftis sevene,
samin cume þi kingdom,
likewise
þi wille in herþe als in hevene be don,
ure bred þat lastes ai
gyve it hus þis hilke dai,
same
and ure misdedis þu forgyve hus,
als we forgyve þam þat misdon hus,
and leod us intol na fandinge,
temptation
bot frels us fra alle iwele bing. Amen.

Heil Marie, ful of grace,
þe lavird with þe in hevirilk place,
every
blisced be þu mang alle wimmein,
and blisced be þe blosme of þi wambe. Amen.

Maidin and moder þat bar þe hevene king,
wer us fro wre wyþer-wines at ure hending;
defend enemies ending
blisced be þe pappis þat Godis sone sauþ,
 sucked
þat bargh ure kinde þat þe nedre bysuak.
protected race serpent tricked

Moder of milte and maidin Mari,
 mercy
 help us at ure hending, for þi merci.
 þat suete Jhesu þat born was of þe,
 þu give us in is godhed him to se.
 Jhesu for þi moder lufe and for þin hali wndis,
 þu leise us of þe sinnes þat we are inne bunde.

‘Hi true in God, fader hal-michttende, þat makede
 heven and herdeþe, and in Jhesu Krist, is aneþepi sone,
 hure laverd, þat was bigotin of þe hali gast, and born of
 the mainden Marie, pinid under Punce Pilate, festened
 to the rode, ded and dulvun, licht in til helle, þe pride
 dai up ras fra dede to live, stegh intil hevenne, sitis on
 is fadir richt hand, fadir alwaldand, he pen sal cume to
 deme þe quike an þe dede. Hy troue hy þeli gast, and
 hely kirke, þe samninge of halghes, forgiñnes of sinnes,
 uprisigen of fleyes, and life with-hutin hend. Amen.’¹

THE CONTRAST TO THE EAST MIDLAND.

(A.D. 1250.)

PSALM VIII.

Laverd, oure Laverd, hou selkouth is
 Name þine in alle land þis.
 For upe-hoven es þi mykelhede
 Over hevens þat ere brade ;

¹ We find the old genitive still uncorrupted, as *hevene king, fadir hand*. We still say *hell fire, Lady day*. It is most strange that such words as *fanding, stegh*, and *samninge* should ever have dropped out of our speech, since they must have been in the mouths of all Englishmen who knew the simplest truths of religion.

Of mouth of childer and soukand
 Made þou lof in ilka land,
 For þi faes; þat þou for-do
 þe fai, þe wreker him unto.
 For I sal se þine hevenes hegh,
 And werkes of þine fingres slegh; ¹
 þe mone and sternes mani ma,
 þat þou grounded to be swa.
 What is man, þat þou mines of him?
 Or sone of man, for þou sekes him?
 þou liteled him a litel wight
 Lesse fra þine aungeles bright;
 With blisse and mensk þou crouned him yet,
 And over werkes of þi hend him set.
 þou under-laide alle þinges
 Under his fete þat ought forth-bringes,
 Neete and schepes bathe for to welde,
 In-over and beestes of þe felde,
 Fogheles of heven and fissaſhes of se,
 þat forth-gone ſtihes of þe se.
 Laverd, our Laverd, hou selkouth is
 Name pine in alle land þis.

The above Psalm is a specimen of the Northumbrian Psalter (Surtees Society), a translation which, from its large proportion of obsolete words, must have been compiled about 1250, though it has come down to us only in a transcript made sixty years later. This is the earliest well-marked specimen of the Northern Dialect, spoken at York, Durham, and Edinburgh alike; it was now making its way to Ayr and Aberdeen, and driving out the old Celtic dialects before it. This was the speech

¹ *Sly* (*sapiens*) has here a most exalted sense; it has been sadly degraded. 'Nasty sly girl!' says one of Mr. Trollope's matrons, speaking of her son's enchantress.

which long held its own in the Palaces and Law-courts of Scotland, the speech which was embodied in Acts of Parliament down to Queen Anne's time, and which has been handled by world-renowned Makers: may it never die out! It will be found that our classic English owes much to Yorkshire; some of its forms did not make their way to London until 1520. How different would our speech have been, if York had replaced London as our capital!

This Psalter, most likely compiled in Southern Yorkshire,¹ is nearly akin in its spelling to the Lincolnshire Creed in page 139. It has *gh* for the old *h*; we find *heghest*, *lagh*, *sight*, *fight*, *neghbur*, *negh*. It substitutes the same *gh* for *g* or *c*; as in *sigh*, *slaghter*, *sagh*. Sometimes the former *g* gets the sound of *y*, as in *bie* (*emere*); it is thus that we still pronounce the old *bycgan*, though we spell it with a *u* in the Southern way. The English word for *arcus* is written both *bough* and *bow*. In Psalm cxxxii. *breg* is turned into *brow*; and the consonant is thrown out altogether in *slaer* (*occisor*) in Vol. I. page 11; as also in *slaine*.² This last we saw in Essex in 1180. *Hég* (*fœnum*) becomes *hai*, much as it remains. The *u* and *o* are often turned into *ou*, as in the Lincolnshire Creed; we find *wound*, *doun-right*, and *thought*. In Vol. II. page 43, *super principes* is translated, by *our princes*; hence our contraction *o'er*. The English for *per* is here seen as *thruh*, the sound

¹ The Midland Present Plural ending in *en* is sometimes found, as *wirken* (*laborant*). Ninety years later, Higden said that this Yorkshire speech was so harsh and rough that it could be hardly understood in the South.

² It is well known how the Scotch love vowels and get rid of consonants; with them *all wool* becomes *a oo*.

of which we keep. The Northern Poet sometimes leans to the vowel *o*; we find *swore*, *spoken*, *rore*, and *swolyhe* (devorare). What was once *gebundne his* (*vinctos suos*) now becomes *his bonden* (Vol. I. p. 221); new words were soon to be formed from this Participle. There are other forms still preserved in our Version of the Bible, such as *brake*, *spake*, and *gat*. The Plural of *foot* is now written *feet* instead of *fēt*; we also find *beest* and *neet*. *Longē* is translated by *far* in Vol. I. p. 59, and this has prevailed over the Southern *ferre*.

We of course find the Active Participle in *and*, the old Norse form; *sal* is used for *shall*; *thai*, *thair*, *thaim* occur, something like the forms in the *Ormulum*. We see the correct *pou mines*, where we should say *pou mindest*; a two-fold corruption. The third Person Singular of the Present ends in *s*, as *gives*, *does*, *has*; we follow this Northern usage in week-day life, but on Sunday we have recourse in Church to the old Southern forms, *giveth*, *doeth*, &c. A remarkable Norse form is seen in Vol. I. page 301; *pou is* (*tu es*);¹ *pou has*, which is also found, is not yet grown into *thou hast*. The old ending of the Imperative Plural is sometimes clipped, though not often; as *understande* for *intelligite*. The Northern form of the Present Plural in *es* appears, as *hates*, *oderunt*; and Shakspere sometimes follows this form.

Many new phrases crop up for the first time; such as *for evermare*, *fra fer* (à *longe*), *al at anes*, *in mides of*,

¹ This lingers in Scotland, as in the Jacobite ballad:—

‘ Cogie, an the King come,
I’se be fou and thou’s be toom.’

This Norse *is* answers alike to *sum*, *es*, and *est*.

four-skore. There are new Relative forms which took a long time to find their way to the South, as *nane was wharoned*; *nane es whilke saufe mas*; *yhe whilke standes* (qui statis), *fest, God, þat whilke þou wroght.* In the Twelfth Century, these Relatives had only been used in oblique cases; the Nominative *who* was not used commonly in the South till the Reformation.

Another wholly new form is found in this Psalter. We have seen that Orrmin, first of all our writers, used *þat*, the old Neuter article, to translate *ille*; and its plural *þā*, to translate *illi*. This *þā* is still to be found in Scotland (Scott talks of *thae loons*): it held its ground in Southern England as *þo* down to 1530. The old Dative of this, *þām*, is still in use among our lower orders; as, 'look at *them* lads.' But in Yorkshire, about 1250, *þas*, our *those*, a confusion with the old Plural of *þes* (*hic*), began to be used for *þā*!¹

Vol. I. page 243: 'Superbia eorum qui te oderunt,' is translated *pride of þas þat þe hates*; and many such instances could be given. The writer has elsewhere *pese*, as in the Essex Homilies, to translate the Latin *hi*. In this Psalter we see the beginning of the corruptions embodied in the phrase *those who speak*; a phrase which often with us replaces the rightful *they that speak*, the Old English *þā þe*. The *whilke* set down a little earlier, answering to the Latin *qui*, gives us the earliest glimpse of the well-known idiom in the first clause of our English Paternoster.²

¹ Hampole, ninety years later, has the same corruption, *þas* for *þā*.

² Addison, in his *Humble Petition of 'Who' and 'Which'*, makes these Relatives complain of the Jack Sprat *That*, their supplanter.

We now first find the letter *d* in the middle of words like *wrecchedness* and *wickedness*. What used to be *in-lihton* (*inluxerunt*) is now *lightned*, with a strange *n*. *Hás* (*raucus*) becomes *haast*; hence the Scotch substantive *haast*. We of the South have put an *r* into the old adjective, and call it *hoarse*.

Olera herbarum (Vol. I. page 111) is translated *wortes of grenes*; hence our name for certain vegetables.

Hors (*equi*) is corrupted into *horses*, as in Layamon's poem. In Vol. I. 245, we find *pai pat horses stegh up*. This word has had a fate exactly the reverse of *hás* (*raucus*), for we too often call *equus* 'a hoss.'

We find some new substantives, such as *understanding*, *foundling*, *yles* (*insulæ*);¹ there is also *hand-mayden*. English delights in making two nouns into a new compound.² *Molestus* is translated by a new word, *hackande* (Vol. I. page 105); hence perhaps our 'hacking cough.'

We see an effort made after a new idiom in Vol. I. page 265. 'Non erat qui sepeliret' is there translated *was it name pat walde biri*. But this *it* could never drive out the old *there*.

In Vol. I. page 61, 'exaruit velut testa' is translated

He is wrong: *That* is the true Old English Relative, representing *þe*; the others are Thirteenth Century upstarts. It is curious that Yorkshire had far more influence than Kent upon the language of the capital in 1520. If we wish to be correct, we should translate 'qui amant' by *they that love: those who love* can date no higher than 1250.

¹ Vol. i. p. 323. The Psalter being a most Teutonic work, we may hope that our *isle* is not derived from the French. The Old High German has *isila*.

² We must allow that *country-house* is far better than the French *maison de campagne*.

by *dried als a pot* might be. The two last words are a roundabout expression for *wære*.

The verbs *delve*, *cleave*, *swepe*, and *wepe* take Weak perfects. This process has unluckily always been going on in England.

In Vol. I. page 267, a new meaning is given to the verb *spill*; what of old was *blod is agoten* (effusus), now becomes *blode es spilte*. One of the puzzles in our language is, how ever could the Old English *geotan* be supplanted by the Celtic *pour*: this took place about 1500. The former word survives in the Lincoln *goyts* or canals.

It is curious to mark the various compounds of *wil*, employed at different times to translate *voluntariè*. This about the year 800 was *wilsum-lice* (Vol. I. page 171); about 1250 it was *willi*; in a rather later copy of this Psalter it was *wilfulli*: we should now say *willingly*.

A new phrase crops up, used to translate *forsitan*; this (Vol. II. page 115) is *thurgh hap*: it is the fore-runner of our mongrel *perhaps*.

We now see the first employment of our word *gain-say*, the only one of all the old compounds of *again* that is left to us. In Vol. I. page 269 we read, 'thou set us in *gaine-sagh*', that is, *in contradictionem*. This is a true Northern form; a Southerner would have written *ayen-sawe*.

The English tongue was still able to turn a substantive into a verb. 'Qui dominatur' (Vol. I. page 203) is translated by 'pat laverdes.'¹

¹ In Shakespere's time, substantives and adjectives could be turned into verbs with ease. Dr. Johnson turns a preposition into a verb: 'I downed him with this.'

We see the sense of *shunt* given for the first time to *scunian*. *Expulsi sunt* (Vol. I. page 291) is translated *ere out-schouned*.

There are many Scandinavian words now found for the first time; as,

- Dreg, from the Icelandic *dregg* (sediment).
- Gnaist (gnash), from the Norse *gnista*.
- Hauk, from the Icelandic *haukr*.¹
- Lurk, from the Norse *lurke*.
- Molbery, from the Swedish *mulbaer*.
- Slaghter, from the Norse *slâtr*.
- Scalp, from the Norse *skal* (a shell).
- Snub, from the Norse *snubba* (cut short).

Besides these, we find for the first time our *cloud* (nubes); in Vol. I. 43, we read *in þe kloudes of þe skewe*; 'in nubibus aeris.' *Sky* has therefore at last got its modern meaning: We see *snere*, akin to the Dutch *snarren*, to grumble; *stuble* (stipula) related to the Dutch *stoppel*. In Vol. II. page 53, *conquassare* is translated in three different manuscripts by *squat*, *squacche*, *swacche* (our *squash*), all akin to the Dutch *quassen*.

A few French words appear, such as *fruitefull*, *oile*, *richesses*; the last being the usual translation of *divitiae*, and thus the Plural form of our word is accounted for. The older *pais* is sometimes turned into *peas* (pax). The word *ire* is used to translate the Latin *ira*; our kindred word *yrre* cannot have died out at this time: the Poet would think the Latin form more dignified than

¹ Our word for *accipiter* clearly comes from the Norse, and not from the Old English *heafoc*. So we have preferred the Norse form *slâtr* to the Old English *slæge*. A glance at Stratmann's Dictionary will show, that the South held to the Old English forms long after the Norse forms, now used by us, had appeared in the North.

the Old English. So we may hope that our *ire* is from an English and not from a Latin source. The word *majestas* (Vol. I. page 233) is turned into an ingenious compound, *mastehede*.

What was in the year 800 *a-ðeastrade sind* (obscurati sunt) is now seen as *er sestrede* (Vol. I. page 241). This is a good example of the gradual change in the sounds of letters ; thus *eaðe* became *easy*. The translator of the Psalter was used to write the French word *city* ; he, therefore, sometimes writes *cestrede* as well as *sestrede*. Here we have the soft sound of *c* coming in ; before this time it was always sounded hard, except in a French word. In Vol. I. page 243, we see, ‘ when time tane haf I ; ’ the first instance of *taken* being cut down to *tane*—a sure mark of the North.

About the year 1250, Layamon’s poem was turned into the English of the day ; many old words of 1200 are dropped, being no longer understood ; and some new French words are found. The old *henan* (hinc), already corrupted into *henne*, now becomes *hennes*, our *hence* ; and *betwix* becomes *bitwixte*. In this poem we first find our *leg* (crus) ; it comes from the Old Norse *leggr*, a stem ; and *slehþe* (our sleight) comes from the Icelandic *slægð*. *Cloke* (chlamys) is a Celtic word.

We owe a great deal to the men who, between 1240 and 1440, drew up the many manuscript collections of English poems that still exist, taken from various sources by each compiler. The writer who copied many lays

into what is now called The Jesus Manuscript, ranged over at least one hundred and forty years. In one piece of his, professing to give a list of the English Bishopricks, there is no mention of Ely ; hence the original must have been set down soon after the year 1100. In another piece in the same collection, mention is made of *Saint Edmund*, the *Archbishop* ; this fixes the date of the poem as not much earlier than the year 1250. Most of these pieces, printed in *An Old English Miscellany* (Early English Text Society), seem to me to have been compiled at various dates between 1220 and 1250 ; for the proportion of obsolete English in them varies much. The Southern Dialect is well marked.

What in Essex had been called *patt an*, is now changed into its present shape.

þe on is *þat ich schal heonne*.—Page 101.

At page 164, the old *gearwa* is cut down to *gere*, our *gear*.

The Virgin says, in page 100, ‘*ich am Godes wenche*’ (ancilla). The word was henceforth only used of women ; Orrmin had called Isaac ‘*a wennchell*.’

We see in page 76, a Celtic word brought into English, a word which Shakspere was to make immortal. It is said that greedy monks shall be ‘*bitaught þe puke* ;’ that is, given over to the Fiend. The Welsh *pwcca* and *bwg* mean ‘an hobgoblin ;’ hence come our *bugbears* and *bogies*.¹ At page 43, we see ‘*he wes more bold*,’ not *bolder*. This was put in for the sake of rime.

¹ Good Bishop Bedell, in a letter to Usher, brands an oppressor named Cooke : ‘he is the most cryed out upon. Insomuch as he hath found from the Irish the nickname of *Pouc*.’—Page 105 of Bedell’s *Life*, printed in 1685.

In Verbs, we find *ute*, the old Imperative form, used for almost the last time. In page 47 Pilate, speaking of Christ, says, 'letep hyne beo.' We should now say, 'let him alone.'

A new word for *tremere* now appears in English, in page 176 :

For ich schal bernen in fur
And *chiverin* in ise.

There has been so much wrangling as to whether our Indefinite *one* comes from the French *on* or from the Old English *an* used for *man*, that I once more return to the word, which has been seen already in the *Ancren Riwle* and the *Bestiary*. At page 40 we read :

‘*On* me scal bitraye þat nu is ure yvere.’

This *on*, which before the Thirteenth Century never stood alone, is a translation of the kindred Latin word in the well-known passage of the *Vulgata*, ‘*unus vestrum me traditurus est*.’ Latin, as well as French, had great influence upon the changes in English. Fifty years later, the *on* was to be used indefinitely like the Old English *man*.

THE EAST MIDLAND DIALECT.

(About A.D. 1270.)

The following specimen must have been written much about the time that King Henry III. ended his worthless life, if we may judge by internal evidence. It was transcribed by a Herefordshire man about forty years later. Of the sixty nouns, verbs, and adverbs contained

in it, one alone, *pray*, is French ; and of the other fifty-nine, only three or four have dropped out of our speech. In the poems of 1280 we shall find a larger proportion of French than in this elegant lay, which may be set down to 1270. The writer seems to have dwelt at Huntingdon, or somewhere near, that town being almost equidistant from London and the three other places mentioned in the fifth stanza. The prefix to the Past Participle is not wholly dropped ; and this is perhaps a token that the lay was written on the Southern Border of the Mercian Danelagh. The third Person Singular of the Present Tense ends in *es*, and not in the Southern *eth*. The Plural of the same Tense ends in the Midland *en*. We find ourselves speedily drawing near the time, when English verse was written that might readily be understood six hundred years after it was composed.

THE EAST MIDLAND DIALECT.

(A.D. 1270.)

When the nyhtegale singes, the wodes waxen grene,
 Lef ant gras ant blosme springes in Averyl, y wene,
 Ant love is to myn herte gon with one^a spere so
 kene,
 Nyht ant day my blod hit drynkes, myn herte deth
 me tene.^b

^a a^b harm

Ich have loved al this *zer*, that y may love na
 more,
 Ich have siked moni *syk*,^c lemmون, for thin ore;^d
 Me nis love never the *ner*, ant that me reweth sore,
 Suete lemmون, thench on me, ich have loved the
 zore.^e

^c sigh^d mercy^e long

Suete lemmon, y preye the of love one speche,
 Whil y lyve in world so wyde other nulle y¹ seche; [‘] I will not
 With thy love, my suete leof, mi blis thou mihtes
 eche,² ^{‘ increase}
 A suete cos of thy mouth mihte be my leche.

Suete lemmon, y prege the of a love bene; ^{‘ boon}
 Yef thou me louest, ase men says, lemmon, as y
 wene,
 Ant gef hit thi wille be, thou loke that hit be sene,
 So muchel y thenke upon the, that al y waxe
 grene.

Bituene Lyncolne ant Lyndeseye, Norhamptoun
 ant Lounde,
 Ne wot y non so fayr a may as y go fore y-bounde;
 Suete lemmon, y prege the thou lovie me a
 stounde,³ ^{‘ while}
 Y wole mone my song on wham that hit ys on y-
 long.¹

THE CONTRAST TO THE EAST MIDLAND.

(A.D. 1264.)

Richard of Alemaigne, whil that he wes kyng,
 He spende al is tresour opon swyvyng;
 Haveth he nout of Walingford o ferlyng;
 Let him habbe, ase he brew, bale to dryng,
 Maugre Wyndesore.

Be the luef, be the loht, sire Edward,
 Thou shalt ride sporeles o thy lyard
 Al the ryhte way to Dovere ward;

¹ *Percy Society*, vol. iv. p. 92. This is a transcript made by a Herefordshire man, who must have altered *and* into *ant*, *nill* into *nulle*, *kis* into *cos*, &c.

Shalt thou never more breke foreward,
 Ant that reweth sore ;
 Edward, thou dudest ase a sheward,
 Forsoke thyn emes lore.

These stanzas are from the famous ballad on the battle of Lewes, in 1264, and come from the same Herefordshire manuscript: they smack strongly of the South. We have here the first instance of our corrupt Imperative, *Let him habbe*, instead of the old *hæbbe he* (*habeat*).¹ We also find the word *bost* (our *boast*) for the first time; this is Celtic. In another Southern poem of this date, the Proverbs of Hending, we see that *ue* replaced *e* or *eo*; as *bue* for *be*, *hue* for *heo*. I give some of the homely bywords of the time, when Englishmen were drawing their swords upon each other at Lewes and Evesham.²

God biginning makeþ god endyng.
 Wyt ant wysdom is god warysoun.
 Betere is eyesor þen al blynd.
 Wel fyþt pat wel flyþ.
 Sottes bolt is sone shote.
 Tel þou never þy fo pat þy fot akeþ.
 Betere is appell y-geve þen y-ete.

¹ But we still sometimes use the older form: 'Come weal, come woe, we'll gather and go.' 'Be Thine the glory, and be mine the shame.' How much more pith is there in these phrases, than in the cumbrous compound with *let*, as in the Lewes Ballad! This I have taken from the Camden Society's Edition of the *Political Songs of England*, p. 69.

² The Proverbs of Hending may be found in Kemble's *Anglo-Saxon Dialogues* (Ælfric Society), No. 14, p. 270.

Gredy is þe godles.
When þe coppe is follest, þenne ber hire feyrest.
Under boske (bush) shal men weder abide.
When þe bale is heest, þenne is þe bote nest.
 ^{highest} ^{remedy} ^{nighest}
Brend child fur dredeþ.
Fer from ege, fer from herte.
Of unboht hude men kerveþ brod pong.
 ^{hide}
Dere is boht þe hony þat is licked of þe porne.
Ofte rap rewep.
 ^{haste}
Ever out comeþ evel sponne web.
Hope of long lyf gyleþ mony god wyf.

The well-known phrase 'all and some' is first found in this Manuscript. The old *sum* is here equivalent to *one*.

Meanwhile, beyond the Humber, the French Romance of Sir Tristrem was being translated. The proportion of obsolete English words is rather greater than in the Havelok, and the former poem may therefore be dated about 1270. We unluckily have it only in a Southern transcript made sixty years later. The rimes give some clue to the true old readings; and when we see such a phrase as *ich a side*, we may be sure that the old Northern bard wrote *ilka side*. We find such new forms as *fer and wide*, and *furthermore*.¹

¹ P. 169 of Scott's edition, in the year 1811. I give a stanza or two from p. 149.

Strokes of michel might,
Thai delten hem bituene;
That thurch hir brinies bright,
Her brother blode was sene;

We now find for the first time *ye* (*vos*) used instead of *thou*. French influence must have been at work here.

‘Fader, no wretthe the nougħt,
Ful welcome *er ye*.’—Page 41.

Some new substantives are found. In page 25 a castle is called a *hold*. In page 32 the old *bonda* (*colonus*) is turned into *husbondman*.¹ The poet elsewhere has a new sense for *bond*, which of old meant nothing more than a tiller of the ground: it now gets the sense of *servus*, as at page 184:

‘Tho folwed *bond* and *fre*.’

Tristrem faught as a knight,
And Urgan al in tene
Yaf him a strok unlight;
His scheld he clef bituene
Atuo.

Tristrem, withouten wene,
Nas never are so wo.

Eft Urgan smot with main,
And of that strok he miste;
Tristrem smot ogayn,
And thurch his body he threste;
Urgan lepe unfain,
Over the bregge he *deste*:
Tristrem hath Urgan slain,
That al the centre wist
With wille.
The king tho Tristrem kist,
And Wales tho yeld him tillie.

¹ *Husbonde* of old meant only *paterfamilias*. The confusion of the derivative of *hwa* with the derivative of *bindan* sometimes puzzles the modern reader.

It is strange that this change should be for the first time found in the Norse part of England. We shall soon see a new word with a French ending formed from this *bond*. Already, in the Northern Psalter, *bunden* (*vinctus*) had been changed into *bonden*.

To *dash* (intransitive) may be found in the lines quoted at page 160 of my work. In Layamon the word was transitive.

Ich *aught* (*debeo*), a word which was always undergoing change, is first found at page 44.

A new sense of the word *smart*, used in the Northern Psalter, is seen in page 171 :

‘The levedi lough ful *smare*.’

That is, ‘quickly, briskly.’ Americans well know what they mean by ‘a smart man.’

In page 17, we find the use of the phrase ‘fair and free,’ so common in English ballads down to the latest times :

‘Thai fair folk and thi fre.’¹

Some Scandinavian words appear; such as *busk* (*parare*), from the Norse *bua sig*, to betake himself; *stilt*, from the Swedish *stylta*, a support. To *hobble*, which is here found, is akin to a Dutch word meaning ‘to jog up and down.’

The Northern men seem to have clipped the prefixes of French words as well as of their own. We find the beginning vowel gone in the verbs *scape* and *stable*.

¹ It even comes in *Billy Taylor*, ‘to a maiden fair and free.’

Corona now first stands for the top of the head, as in page 51 :

'Crounes thai gun crake.'

THE EAST MIDLAND DIALECT.

(About A.D. 1280.)

King Edward was now fastening his yoke upon Wales. The first Mercian poem of this time that I shall notice is the piece called The Harrowing of Hell, the earliest specimen of anything like an English dramatic work. It may have been written at Northampton or Bedford. The text has been settled (why did no Englishman take it in hand, and go the right way to work?) by Dr. Mall of Breslau. With true German insight into philology, he has compared three different English transcripts : a Warwickshire (?) one of 1290 ; a Herefordshire one of 1313 ; and a Northern one of 1380.¹ Again we see the Midland tokens ; the Present Plural in *en*, the almost invariable disuse of the prefix to the Past Participle, the substitution of *noht* for *ne*, *have I* for *habbe ich*. The author wrote *kin* and *man*, not the Southern *kun* and *mon*, since the words are made to rime with *him* and *Abraham*. The old *a* is sometimes, but not always, replaced by *o* ; the poet's rimes prove him to have written *strong*, not *strang* ; he had both *ygan* and *ygon*, riming respectively with *Sathan* and *martirdom*. The plural form *honden*,

¹ The Latin *donec* is rendered in the Herefordshire manuscript by *o þat*, a relic of the old Southern English form ; in the other two manuscripts it is the Danish *til þat*.

found in all the three manuscripts, and the absence of *are* (*sunt*), point to the Southern border of the Danelagh; at the same time, the Northern *wiþ* (*cum*) has driven out the Southern *mid*. *Thei* (*illi*) sometimes replaces *hi*; both *Ich* and *I* are found. The Midland form *prist* (*sitis*) has been altered by all the three transcribers; the two Southern ones use *urst*, something like our sound of the word: Dr. Mall, by the help of the rime, has here restored the true reading. *Ch* had replaced *c*, for *michel*, not *mikel*, is found in the Northern manuscript. The dialogue is most curious; Satan swears, *par ma fei*, like the soundest of Christians; and our Lord uses a metaphor taken from a game of hazard. The comic business, as in the *Antigone* of Sophocles, falls to a warder. The oath *God wot* comes once more; and also the Danish word *gate* (*via*), which never made its way into the South.¹

A sad corruption, which first appeared in the Bestiary, is now once more seen: it is one of the few things that has escaped Dr. Mall's eye. The second person of

¹ I give a specimen from page 33 of Dr. Mall's work. Abraham speaks:—

Louerd, Crist, ich it am,
Dat þou calledest Abraham;
þou me seidest, þat of me
Shulde a god child boren be,
Dat ous shulde bringe of pine,
Me and wiþ me alle mine.
þou art þe child, þou art þe man,
Dat wes boren of Abraham;
Do nou þat þou bihete me,
Bring me to hevene up wiþ þe.

The New English, as we see, is all but formed.

the Perfect of the Strong verb is brought down to the level of the more modern Weak verb.

In line 77, we see in the transcript of 1290,

Sunne ne foundest pou never non.

In line 189, the transcriber of 1313 writes,

Do nou þat þou byhiȝtest me.

It was many years before this corruption could take root ; it is seldom found in Wickliffe, who tries to avoid translating *dedisti* by either the old *gave* or the new *gavest*, and commonly writes *didest give*.

In the transcript of 1290, *lording* is seen instead of *loverding*, and this is found in Kent and Lincolnshire much about the same time. In the lines of page 28,

I shal go fro man to man
And reve þe of mani an —

the last two words give us the same phrase found in the Yorkshire poems already quoted.

At page 32, we find a line thus written in the transcript of 1290, ‘we þi comaundement forleten ;’ in the transcript of 1313, this is ‘we þin heste *dude* forleten.’ If this latter represent the original of 1280 best, it is the first instance of a revived auxiliary verb, of which I shall give instances in the next Chapter.

Much ink has lately been spent upon Byron’s expression, ‘there let him lay’ (*jaceat*). The bard might have appealed to the transcript of 1313 :

Sathanas, y bynde þe, her shalt þou *lay*
O þat come domesdai.—Page 30.

But the greatest Midland work of 1280 is the Lay of Havelok, edited by Mr. Skeat for the Early English Text Society. This is one of the many poems translated from the French about this time, when King Edward the First was welding his French-speaking nobles and his English yeomen into one redoubtable body, ready for any undertaking either at home or abroad. The poem, which belongs to the Mercian Danelagh, has come down to us in the hand of a Southern writer, transcribed within a few years of its compilation. This renowned Lincolnshire tale was most likely given to the world not far from that part of England where Orrmin wrote eighty years earlier: it is certainly of near kin to another Lincolnshire poem, compiled in 1303. Mr. Garnett, in page 75 of his essays, has suggested Derbyshire or Leicestershire as the birth-place of the author: Dr. Morris is in favour of a more Southern shire. We find the common East Midland marks: the Present Plural ending in *en*; the Past Participle oftenest without a prefix; *are* for the Latin *sunt*; *niman* for the Latin *ire*; and the oath *Goddot*, which is said to be of Danish birth. But there is also a dash of the Northern dialect; the second person singular of the Present tense, and the second person plural of the Imperative, both end in *es* now and then; a fashion that lingers in Scotland to this day. The Norse Active Participle in *ande* is also found, and Norse phrases like *thusgate*, *hethen*, *gar*. Orrmin's *munnde* has now become *mone*, which is almost the Scotch *mawn*, as in line 840.

‘I wene that we deye (die) *mone*.’

Orrmin's *gho* (the old *heo*) is now changed into *she*

and *sho*; his *they* and *their* are sometimes seen, but have been often altered by the Southern transcriber into *hi* and *hir*. The Southern *thilk* (ille) is not found once in the whole poem. We now for the last time see the Old English Dual (this we must have brought from the Oxus) in the line 1882 :

‘Gripeth eþer unker a god tre.’
Grip each of you two a good tree.

This was of old written *incer*. Strange tricks are played with the letter *h*. The letter *d* is dropped after liquids, for we find here *shel*, *hel*, *bihel*; and the Danes to this day have the same pronunciation. We may remark the Westward march, up from East Anglia, of the letter *o*, replacing the older *a*: *swa* has become *so*, and is made to rime with *Domino*; on the other hand, *wa* (dolor) still rimes with *stra*, our *straw*. But such words as *ilc*, *swilk*, *mikel*, *hwilgate*, prove that our modern corruptions of these words had not as yet made their way to the Humber; the *Havelok* shows us our Standard English almost formed, but something is still wanting.

There are Northern forms, which could never have been used in the South in Edwardian days; such as *sternes*, *intil*, *tinte*, *coupe*, *loupe*, *carle*. The Plurals of Substantives end in *es*, not *en*; and to this there are hardly any exceptions.

The old *seofopa* (septimus) now first becomes *sevenþe*, owing the intrusive *n* to Norse influence; many others of our Ordinals are formed in the same way.¹

¹ We saw it as *seouþende* at Peterborough in 1120.

Other English words, common in our mouths, are found in their new form in the *Havelok* for the first time, such as *yonder*, *thoruthlike*: *overthwart* has been pared down to *athwart* since that age.

The French use *vous*, when addressing the Almighty. This took root in England; and we find *of you*, a word unmusical in Quaker's ear, employed for the Latin *tuus*:

'For the holi milce of *you*
mercy

Have merci of me, louerd, nou!'—Line 1361.
lord

I give the earliest instance of a well-known vulgarism:

'Hwan Godard herde *pat per prette*.'—2404.

In substantives, we find the Plural *shon* (our *shoon*), one of the few corrupt Plurals in *n* that we keep, and which will never die out, thanks to a famous old ballad in *Hamlet*. What Orrmin called *laf* (*panis*) is now seen as *lēf*: we have not changed the sound of this word in the last six hundred years.

The Old English *cwiðe* is now seen as *quiste* (our *bequest*).

We see two lines in page 55 which explain why the Irish to this day sound the *r* so strongly:

'And he haves on þoru his *arum* (arm),
þerof is ful mikel *harum* (harm).'

So the Irish sound the English *boren* (*natus*) in the true old way. We see the Old English word for a well-known bird, in line 1241:

'Ne þe *hende*, ne þe *drake*.'

The former substantive, akin to the Latin *anas*, *anatis*, was still to last two hundred years, before it was supplanted by the word *duck*. As to *drake*, this poem first shows us that the word had lost its old form *end-rake*, that is, *anat-rex*. There is hardly a word in English that has been so corrupted; one letter, *d*, alone remains now to show the old root, and this letter is prefixed to a word akin to the *rajab* of Hindostan.

In line 968, we find a new phrase :

‘ And bouthe him clopes, al *span-newe*.’

Span, the old *spón*, means a *chip*.

In line 27, we see an idiom well known to ballad-makers, when *it* becomes something like an indeterminate pronoun : this first appeared in the *Ancren Riwle*.

It was a king bi are dawes
That in his time were gode lawes, &c.

In line 1815, a man slaughtered is said to be *stan-ded*. The word *smerte* (painful) keeps its old English sense, though we saw other meanings of the word farther to the North.

The verb *leyke* (ludere) is sounded in this poem, just as the Northern shires still pronounce it; we of the South call it *lark*, following the Old English *lácán*.¹

To *fare* of old meant only to *journey*: we see in the line 2411 a derivative from another old verb, *ferian*:

‘ Hwou Robert with here loverd *ferde*’ (egit).

¹ One of the earliest instances I remember of the modern use of this good old word, which is thought to be slangy, occurs in Miss Eden’s *Letters from India*, about 1839. She calls one of the Hindoo gods, ‘ a kind of larking Apollo.’

To *prick* is used in the sense that Macaulay loved, and that Croker blamed :

‘An erl, þat he saw *priken* pore,
Ful noblelike upon a stede.’—Line 2639.

As might be expected, there are many Norse words in the Havelok. I give those which England has kept, together with one or two to be found in Lowland Scotch.

Beyte (bait), from the Icelandic *beita* (incitare).
Big, from the Icelandic *bolga* (tumere).
Bleak, from the Icelandic *bleikr* (pallidus).
Blink, from the Danish *blinke*.
Boulder (a rock), from the Icelandic *ballaðr*.
Coupe, as in *horse-couper*, from the Icelandic *kaupa* (emere).
Crus (Scotch *crouse*), from the Swedish *krus* (excitable).
Ding, from the Icelandic *dengia*, to hammer.
Dirt, from the Icelandic *drit* (excrements).
Goul (to yowl, *ululare*), from the Icelandic *gaula*.
Grime, from the Norse *grima* (a spot).
Hemp, from the Icelandic *hampr*, not from the Old English *hanep*.
Put¹ (to throw), from the Icelandic *potta*.
Sprawl, from the Danish *sprælle*.
Stack, from the Danish *stak*.
Teyte (tight, active), from the Norse *teitr* (lively).

Besides these Scandinavian words, we find in the Havelok other words now for the first time employed. Such are *lad* (puer), from the Welsh *llawd*; ² *stroute*, our *strut* (contendere), a High German word; *boy* (puer), akin to the Suabian *buah*; to *butt*, akin to the Dutch *botten*; *but*

¹ Hence comes the phrase, *putting* the stone, first found in this poem.

² *Lodes*, the Welsh female of this word, has become our *lass*.

(a *bout* at wrestling), which Mr. Wedgwood derives from *bugan* (flectere), and *bought*, a word applied to the coils of a rope, and so to the turns of *things* that succeed each other. *File*, akin to the Dutch *vuil*, means a worthless person; we may still often hear a man called ‘a cunning old file.’ In 2499 of the *Havelok*, we read,

‘Here him rore, þat fule *file*.
foul

We see the origin of the word *deuce* in the line—

‘Deus! lemann, hwat may þis be?’

Storie appears clipped of the vowel that once began it; and *Justice* is used for a man in office, as well as for a virtue.

It is curious to see in this Lay two forms of the same word that has come to England by different channels; we have *gete* (custodire) from the Icelandic *gæta*; and also *wayte*, which means the same, coming from the French *guaiter*, a corruption of the *wahten* brought into Gaul by her German conquerors. Sad havock must have been wrought with English prepositional compounds in the eighty years that separated the *Havelok* from the *Ormulum*. In compound words, *umbe*, the Greek *amphi*, comes only three times throughout the long poem before us; *for* only five times; *with* only once; *of* not at all. The English tongue had been losing some of its best appliances. The preposition *to*, answering to the German *zer* and the Latin *dis*, is still often found in composition, and did not altogether drop until the days of James I.

THE EAST MIDLAND DIALECT.

(About A.D. 1280).¹

THE HAVELOK.—Page 38.

On þe nith, als Goldeborw lay,
 Sory and sorwful was she ay,
 For she wende she were biswike,^a
 Dat sh[e w]ere yeven unkyndelike.^b
 O nith saw she per-inne a lith,
 A swiþe^c fayr, a swiþe bryth,
 Al so brith, al so shir,^d
 So it were a blase of fir.
 She lokede no(r)þ, and ek south,
 And saw it comen ut of his mouth,
 Dat lay bi hire in þe bed :
 No ferlike^e pou she were adred.
 Douthe she, 'wat may this bimene ?
 He beth^f heyman yet, als y wene,
 He beth heyman^g er he be ded.
 On hise shuldre, of gold red
 She saw a swiþe noble croiz,
 Of an angel she herde a voyz,
 'Goldeborw, lat pi sorwe be,
 For Havelok, pat haveþ spuset þe,
 He [is] kinges sone, and kinges eyr,
 Dat bikenneth^h pat croiz so fayr.
 It bikenneth more, pat he shal
 Denemark haven, and Englund al.
 He shal ben king strong and stark
 Of Engelond and Denemark.²
 Dat shal þu wit þin eyne sen,ⁱ
 And þo shalt quen and levedi ben.'

^a tricked^b unnatu-
rally^c very^d clear^e wonder^f will be^g nobleman^h betokensⁱ see

¹ In this poem *nith* stands for *night*, and other words in the same way.

² This way of pronouncing all the three vowels alike of the word *Engelond* had not died out in Shakespere's time.

Panne she havede herd the stevene ^k ^x voice
 Of þe angel uth of hevene,
 She was so fele sipes^l blithe,
 Pat she ne mithe hire joie mythe.^m ^l many times
 But Havelok sone anon she kiste,
 And he slep and nouth ne wiste.
 Hwan pat aungel havede seyd,
 Of his slep anon he brayd,ⁿ ⁿ started
 And seide, 'leman, slepes pou?
 A selkuth^o drem dremede me nou.
 Herkne nou hwat me haveth met,^p ^o wondrous
 Me pouthe y was in Denemark set,
 But on on þe moste^q hil ^p I dreamt
 Pat evere yete kam i til.
 It was so hey, pat y wel mouthe
 Al þe werd^r se, als me pouthe.
 Als i sat upon pat lowe,^s ^r world
 I bigan Denemark for to awe,
 Þe borwes^t and þe castles stronge;
 And mine armes weren so longe,
 That i fadmede, al at ones,
 Denemark, with mine longe bones.
 And þanne^u y wolde mine armes drawe ^t boroughs
 Til me, and hom for to have,
 Al that evere in Denemark liveden
 On mine armes faste clyveden.^x ^u when
 And þe stronge castles alle
 On knes bigunnen for to falle,
 Þe keyes fallen at mine fet.
 Anoþer drem dremede me ek,
 Pat ich fley^y over þe salte se ^y flew
 Til Engelond, and al with me
 Pat evere was in Denemark lyves,^z ^z alive
 But^a bondemen, and here wives,
 And pat ich kom til Engelond,
 Al closede it intil mine hond.
 And, Goldeborw, y gaf [it] þe.
 Deus! leman, hwat may þis be?^b

Sho answerede and seyde sone :

'Jhesu Crist, þat made mone,
þine dremes turne to joye ;
þat wite^b þw that sittes in trone.
Ne non strong king, ne caysere,
So þou shalt be, fo[r] þou shalt bere
In Engelond corune yet ;
Denemark shal knele to þi fet.
Alle þe castles þat aren þer-inne,
Shal-tow, leman, ful wel winne.'

^b decree

THE CONTRAST TO THE EAST MIDLAND.

(About A.D. 1280.)

Whan Jhesu Crist was don on rode
And polede dep for ure gode,
He clepede to hym seint Johan,
þat was his oge genes man,
And his oyene moder also,
Ne clepede he hym feren no mo.
And sede, 'wif, lo her þi child
þat on þe rode is ispild :
Nu ihe am honged on þis tre
Wel sore ihe wot hit rewep þe.
Mine fet and honden of blod . . .
Bibute gult ihe polie þis ded.
Mine men þat agte me to love,
For whan ihe com from hevene abuve,
Me haveþ idon þis ilke schame.
Ihe nave no gult, hi buþ to blame.
To mi fader ihe bidde mi bone,
þat he forgive hit hem wel sone.'
Marie stod and sore weop,
þe teres feolle to hire fet.
No wunder nas þeg heo wepe sore,
Of sorege ne miȝte heo wite no more,

Whenne he pat of hire nam blod and fless,
 Also his suete wille was,
 Heng inayled on þe treo.
 'Alas, my sone,' seide heo,
 'Hu may ihc live, hu may þis beo?'

The above is taken from the Assumption of the Virgin, printed by the Early English Text Society, along with the King Horn and another poem, all written about 1280 or rather later. In them we find that the Active Participle in *inge*, first used by Layamon, has almost driven out the older *inde*. The King Horn was written in some part of England (Oxfordshire?), upon which the East Midland dialect had begun to act, grafting its Plural form of the Present tense upon the older form in *eth*. Here *hwanon* (unde) is replaced by *whannes*, our *whence*. In page 8 there is a curious instance of the Old English idiom, which piles up negatives upon each other: this survives in the mouths of the common folk.

'Heo ne migte . . . speke . . . noȝt in þe halle,
 ne nowhar in non opere stede.'

We now light on *scrip* (pera), which comes from the Norse *skreppa*, and *pore* (spectare), akin to the Swedish *pala*.¹ There are also three words akin to the Dutch or German, *clink*, *flutter*, and *guess*. Chivalrous ideas were now being widely spread under the sway of the great Edward, and we find that a verb has been formed from the substantive *knight*.

'For to knigi child horn.'—Line 480.

¹ *Pala i en bok* is to *pore on a book*.—Wedgwood.

The verb 'to squire' came a hundred years later, in Chaucer's time.

There are some Kentish Sermons printed at page 26 of *An Old English Miscellany* (Early English Text Society). These seem to have been translated from the French about 1290: it was in Kent and Essex, as we can plainly see, that the old forms of King Alfred's day made their last stand against Northern changes. Forms like *liesed* (*amisit*), *niede* (*necessitas*), show us how a word such as *belefe* got turned into *belief*, the corrupt form which we still keep. Never did any tongue employ so many variations of vowels as the English, to represent the sound *e*: here is one more puzzle for the foreigner.¹ Our word *glare*, first found here, is akin to the Low German. We light on *goodman* (*paterfamilias*) at page 32. An idiomatic repetition, well known to our lower orders, now appears: as at page 31, 'a sik man seyde, Lord, lord,' 'ha seide,' &c. The *swiche* (*talis*) is sometimes shortened into the *siche*, still often heard.

Robert of Gloucester wrote his Chronicle about 1300, or not much earlier, since he speaks of St. Louis as canonised. He shows us a few new idioms, especially as regards the word *an*, our *one*.²

þe more þat *a man* con, þe more worþ he ys.—I. page 364.

þe castel of Cary held *one* Wyllam Lovel.—II. page 448.

Ac me ne mixte vor no þing in þe toune finde *an*.—II. p. 556.

¹ This comes of our tongue being compounded in different shires; the form *ie* came from the South East, the form *ea* from the South West, the form *e*, and also *ee*, from the North.

² I quote from Hearne's edition.

Heo maden certeyne covenauant þat heo were al *at on*.

I. page 113.

The first phrase in Italics answers to *quisque*, the second to *quidam*, the third to *unus*. From the fourth, often repeated in this piece, comes 'to set them at one again,' and our word *atonement*. The Old English *gleow* had been hitherto seen as *glew*, *gleu*, and *glie*; it now approached its more long-lived form in *gle*. *Makes* (socii) is now seen as *mates*, II. 536. Formerly *sceoppa* had stood for a *treasury*; it was now degraded in meaning, and became our *shop*: it occurs in Robert's account of the riot at Oxford (he may have been an eye-witness), not long before the battle of Lewes.¹ It was a bowyer's shop that suffered; and this word is spelt *bowiar*: *lawyer*, *coltier*, and such like forms were to follow.² The adjective *bad* (malus) is now first found; it has much puzzled the brains of antiquaries, for there seems to be no kindred word nearer to it than the Persian *bud*. Different explanations have also been given of Robert's new word, *balledness* (baldness); Mr. Dasent (Jest and Earnest, II. 70) talks of the God Baldr, who had a glorious whiteness of face.

Our poet uses the Norse word *tome* for *otium*; and this lasted down to the Fifteenth Century, when it was confused with *time*. We still say, 'I have time' (vacat mihi); the Scotch *toom* (vacuus) is well known. John Balliol was nicknamed *Toom-tabard*, which well hits off his gaudy emptiness; Robert talks of '5,000 pounds of *sterlinges*:' this last word we owe to Germany.

¹ This I take from Dr. Stratmann.

² The ending in *ier* is French; yet there must have been some Old English word like *bog-er*; the trade was so common. There may here be a confusion between the two endings.

When Richard I. came home from his German prison (II. page 490), 'he pleyede nywe king at ome.' This new idiom seems French; we now put a *the* after the verb. The poet is fond of using *body* for *person*, as 'mani god bodi, that ne com' (II. page 546). We are told, in the famous ballad on Lewes fight, that the King's brother 'saisede the *mulne* for a castel.' Thirty-five years later, the Gloucestershire bard tells us that the aforesaid Prince 'was in a *windmulle* inome.' The old *n* at the end of the word, clipped in England, is still kept by the Scotch Lowlanders.

Robert wrote, besides his Chronicle, a great number of Lives of Saints. Of these, that of Becket has been published by the Percy Society, Vol. XIX. At page 92, we see a new adverb compounded from an adjective, 'to do the sentence al *abrod*.' We still keep this counterpart to the Latin *latè* in 'to noise abroad;' but the Norse *abroad* (*foris*) is of much later introduction. There are such new phrases as *forasmoche as* (page 28); *þu migst as wel beo stille* (page 49); the *kinges men were at him* (page 63); *hi dude here best* (did their best), page 3. The old *berewe* now becomes *barewe*, our *barrow*.

A new adjective is found; Becket's mother, wandering about London unable to speak English, is called 'a *mopisch* best' (page 5). This is akin to the Dutch *moppen*, to sulk. *Buttock* reminds us of the Dutch *bout*; and *stout*, which is pure Dutch, now first appears in England.

We have seen in Sir Tristrem that *bond* came to mean *servus*; we find, at page 27 of the Becket, the word *bonde man*, with the same meaning. In other shires, such as near Rutland, *bonde man* still bore the old sense

of *colonus* and nothing more. In the former case, the word came from the English *bindan*; in the latter, from the Norse *bua*.

At page 126, we see both the old form *Tywesdai* and the new form *Tuesdai*. Two foreign words were pronounced in 1300 just as we wrongly pronounce them now: *Stevene* (Stephanus), page 124, and *yused* (*solebam*), page 23.¹ We find *simple* opposed to *gentle* (page 124), as in Scott's writings.

Another of these Saint's Lives is the *Voyage of St. Brandan* (Percy Society, Vol. XIV.). In this we first see *her and thar*, at page 26; the preposition *bi* is used by sailors in a new sense, for we read at page 28, 'hi sege an yle al *bi southe*.'

A line in page 30 is remarkable; speaking of an otter,
'Mid his *forthere* *fet* he brouȝte a *fur-ire* and a ston.'

We did not use the word *forefeet* in 1300; *fire-iron* is an old compound.

An idiom, already known, is seen at page 3; we are there told that if men had not sinned, 'herinne hi *hadde gut ilyved*' (vixissent).

We now see a new word which was to degrade the Old English *smirk*. At page 4, we read, 'bi the suete *smyl* of *zou*.' This word has kinsmen both in Norway and Germany.

Much about the year 1300, the great Romance of

¹ One of our peculiarities now is, that we may say *used* for *solebam*, but may not say *use* for *soleo*. The latter remained in our mouths down to 1611, when it began to drop.

Alexander was Englished ; perhaps in Warwickshire.¹ Here we find *als fer as, aloud*, and *aside* for the first time ; the noun *side* had a hundred years earlier been used to compound *beside*. At page 192, we see the origin of our ‘to ride the high horse ;’ Alexander says of his friends, ‘Y wolde sette heom on hyghe hors.’ There are such new words and forms as *bestir, drawbridge, fotman, notemugge* (nutmeg), *brother-in-lawe, overthrow, peacock, upper, kuin* (kine), *bewray, anhungred*. *Hnægan* becomes *neigh* ; the old *geolo* (flavus) is seen as *yellow* (page 191) ; and the old adjective *cyse* now takes the form of *chis*, our *choice*, as in the line,

‘The lady is of lemon chis.’—Page 187.

The old *ruh* (hispidus) and *hlihan* are turned into *rowgh* (page 253), and *laugh* (page 296). *Schill* at length becomes *shrill*.

There are many words, akin to terms found in German dialects, now cropping up ; such as *cower, curl, to dab, to duck, girl,² mane, pin, to plump, poll, scoff, scour, scrub, shingle, stamp, top* (turbo) ; also *hedlinge* (præceps).

A few Scandinavian words are found, such as *fling, ragged, tumble*. The Celtic words, seen here in greater numbers than usual, may betoken that the Alexander was compiled not very far from the Welsh March ; these words are *bicker, wail, hog, and gun*. This last is most likely some engine for darting Greek fire ; the siege of

¹ Weber’s *Metrical Romances*, vol. i. It has new words in common with the Gloucester poems, such as *bicker*.

² For this Dr. Stratmann refers to the Low German *gör* ; this was in time to prevail over *maiden* and *damsel* alike.

Macedoyne, supposed by the poet to be a city, is thus described in page 135 :

The kyng sygh, of that cité,
 That they no myghte duyré :
 They dasscheth heom in at the gate,
 And doth hit schutte in hast.
 The tayl they kyt of hundrodis fyve,
 To wedde heo lette heore lyve.
 Theo othre into the wallis stygh,
 And the kyng men with *gonnes* sleygh.¹

As to French words, *bonny* is seen for the first time in page 161, where *bonie londis* are promised. The word *defyghē*, riming with *spie* (page 288), shows that the guttural was not sounded in Southern Mercia in 1300; *dereworth* is now making way for *precious*, when jewels are mentioned. In the line at page 316, 'theo *wayte* gan a pipe blawe;' the French substantive shows how the *watchman* was to become a *musician*.

The above specimens will give some idea of the sources whence mainly comes our Standard English. A line drawn between Chelmsford and York will traverse the shires, where the new form of England's speech was for the most part compounded by the old Angles and the later Norse comers. Almost half-way between these two towns lived the man, whose writings are of such first-rate importance that they are worthy of having a Chapter to themselves.² After his

¹ Contrast these obsolete-looking lines with those given at page 163 of my work; the latter are the product of the Danelagh.

² The Mercian Danelagh has claims upon architects as well as upon philologists. A great treat awaits the traveller who shall go

time there came in but few new Teutonic changes in spelling and idiom, such as those that had been constantly sliding into our written speech between 1120 and 1300.

from Northampton to Peterborough and Stamford, and so to Hull, turning now and then to the right and left. Most of the noble churches he will see, in his journey of 120 miles, date from the time between 1250 and 1350.

CHAPTER III.

THE RISE OF THE NEW ENGLISH.

(A.D. 1303.)

We have seen the corruption of speech in the Mercian Danelagh and East Anglia ; a corruption more strikingly marked there than in other parts of England, with the exception of Yorkshire and Essex, where the same inter-mixture of Norse blood was bringing about like results. We shall now weigh the work of a Lincolnshire man who saw the light at Bourne within a few miles of Rutland, the writer of a poem begun in the year that Edward I. was bringing under his yoke the whole of Scotland, outside of Stirling Castle. It was in 1303 that Robert of Brunne (known also as Robert Manning) began to compile the *Handlyng Synne*, the work which, more clearly than any former one, foreshadowed the road that English literature was to tread from that time forward.¹ Like many other lays of King Edward I.'s time, the new piece was a translation from a French poem; the *Manuel des Pechés* had been written about thirty years earlier by William of Waddington.² The English poem

¹ This work, with its French original, has been edited for the Roxburgh Club by Mr. Furnivall.

² The date of Waddington's poem is pretty well fixed by a passage

differs from all the others that had gone before it in its diction ; for it contains a most scanty proportion of those Teutonic words that were soon to drop out of speech, and a most copious proportion of French words. Indeed there are so many foreign words, that we should set the writer fifty years later than his true date, had he not himself *written* it down. In this book we catch our first glimpse of many a word and idiom, that were afterwards to live for ever in the English Bible and Prayer Book, works still in the womb of Time. Indeed, the new Teutonic idioms that took root in our speech after this age were few in number, a mere drop in the bucket, if we compare them with the idioms imported between 1120 and 1300. This shows what we owe to Robert Manning ; even as the highest praise of our Revolution of 1688 is, that it was our last. The *Handlyng Synne* is indeed a landmark worthy of the carefullest study. I shall give long extracts from it, and I shall further add specimens of the English spoken in many other shires between 1300 and 1340. We are lucky in having so many English manuscripts, drawn up at this particular time : the contrasts are strongly marked. Thus it will be easy to see that the Lincolnshire bard may be called the patriarch of the New English, much as Cadmon was of the Old English six hundred years earlier. We shall also gain some idea of the influence that the Rutland neighbourhood has had upon our classic tongue. This was remarked by Fuller in his time ; and in our day Latham

in page 248 (Roxburgh Club edition of the *Handlyng Synne*). He writes a tale in French, and his translator says that the sad affair referred to happened 'in the time of good Edward, Sir Henry's son.'

tells us that 'the labouring men of Huntingdon and Northampton speak what is usually called *better* English, because their vernacular dialect is most akin to that of the standard writers.' He pitches upon the country between St. Neots and Stamford as the true centre of literary English.¹ Dr. Guest has put in a word for Leicestershire. Our classic speech did not arise in London or Oxford; even as it was not in the Papal Court at Rome, or in the King's Palace at Naples, or in the learned University of Bologna, that the classic Italian sprang up with sudden and marvellous growth.

The *Handlyng Synne* shows how the different tides of speech, flowing from Southern, Western, and Northern shires alike, met in the neighbourhood of Rutland, and all helped to shape the New English. Robert of Brunne had his own mother-tongue to start with, the Dano-Anglian dialect corrupted by five generations since our first glimpse of it in 1120. He has their peculiar use of *niman* for the Latin *ire*, and other marks of the East Midland. We have seen a specimen of the North Lincolnshire speech of 1240; this, as Robert was to do later, had substituted *no* for *ne* (the Latin *nec*).² From the South this speech had borrowed the change of *a* into *o* and *c* into *ch* (hence Robert's *moche*,³ *eche*, *whyche*, *swych*), of *sc* into *sh*, *g* into *w*, and *o* into *ou*. From the West

¹ I visited Stamford in 1872, and found that the letter *h* was sadly misused in her streets.

² This change is also seen in Layamon and in the Herefordshire manuscript of 1313; whence Mr. Wright has taken much for his *Political Songs* (Camden Society).

³ His *moche* was used by good writers down to Elizabeth's time.

came one of the worst of all our corruptions, Layamon's Active Participle in *ing* instead of the older form: Robert leans to this evil change, but still he often uses the old East Midland Participle in *and*. With the North Robert has much in common: we can see by his rimes that he wrote the Norse *þepen* (page 81) and *mykel* (page 253), instead of the Southern *þen* and *mochyl*, which have been foisted into his verse by the Southerner who transcribed the poem sixty years later. The following are some of the forms Robert uses, which are found, many of them for the first time, in the Northern Psalter: *childer, fos, ylka, tane, ire, gatte, hawk, slagheter, handmayden, lighten, wrecched, aby, sle, as sone as, many one, downright, he seys, thou sweres, sky* (*cœlum*). He, like the translator of the Psalter, delights in the form *gh*; not only does he write *sygh, lagheter, doghe, nyghe, neghbour*, but also *kneugh* and *nagheer* (our *knew* and *nowhere*). This seems to show that in Southern Lincolnshire, in 1303, the *gh* had not always a guttural sound. He also sometimes clips the ending of the Imperative Plural;¹ but turns the Yorkshire *thou has* into *thou hast*. In common with another Northern work, the Sir Tristrem, Robert uses the new form *ye* for the Latin *tu*; also the new senses given in that work to the old words *smart* and *croun*. To the *bond* (*servus*) of the aforesaid poem he fastens a French ending, and thus compounds a new substantive, *bondage*, where-with he translates the French *vileynage*: this is a most astounding innovation, the source of much bad English. Our tongue might well seem stricken with barrenness,

¹ This is as great a change as if the Latin *intelligite* were to be written *intellig.*

if English endings were no longer in request. He holds fast to the Norse of his forefathers when writing words like *yole*, *kirk*, *til*, *werre* (*pejus*). For the Latin *idem* he has both *same* and *yche*. We can gather from his poem that England was soon to replace *zede* (*ivit*) by *went*, *oper* by *second*; that she was soon to lose her *swithe* (*valdè*), and to substitute for it *right* and *full*: *very* is of rather later growth.¹ Almost every one of the Teutonic changes in idiom, distinguishing the New English from the Old, the speech of Queen Victoria from the speech of Hengist, is to be found in Manning's work. We have had few Teutonic changes since his day, a fact which marks the influence he has had upon our tongue.² He it was who sometimes substituted *w* for *u*, as *doun* for *doun*. In his writings we see clearly enough what was marked by Sir Philip Sidney almost three hundred years later: 'English is void of those cumbersome differences of cases, genders, moods, and tenses, which I think was a piece of the Tower of Babylon's curse, that a man should be put to schoole to learne his mother tongue; but for the uttering sweetly and properly the conceit of the minde, which is the ende of speech, that it hath equally with any other tongue in the world.'³ The Elizabethan knight ought to have been well pleased with the clippings and parings of the Edwardian monk.

In the *Handlyng Synne* are the following Scandinavian words:

¹ The idea of *swithe* is kept in Pepy's 'mighty merry,' and the common phrase, 'you be *main* heavy.'

² *Since, nor, its, unless, below, until*, are our main Teutonic changes since Manning's time.

³ Quoted by Marsh, *Lectures on the English Language*, p. 88.

Ekename (nickname), from the Swedish *öknamm*.

Nygun (niggard), from the Norse *nyggja*, to scrape.

Squyler (scullion), from the Norse *skola*, to wash.

Some words, which we have in common with other Tentons, are found for the first time; as *plank* and *stumble*; also *midwife*, which has been explained by Junius.¹

There are a few remarkable changes in the meanings of English words.

Kind had hitherto meant *natural*, but in page 167 we read,

To serve hym (God) þat ys to us so *kynde*.

The two senses were alike used for nearly 400 years, as we see in Milton's works.

In page 161 we read, 'he is to hym *mynde*,' that is, *inclined*: *mind* was getting a new sense, used by us when we say, 'I have a *mind* to go;' 'ye that *mind* to come.'

Truth had hitherto stood for *fides*, but it now comes to mean *veritas*, and in the end has all but driven out the good old *sooth*. To this day our *true* will translate either *fidus* or *verus*.

Hyt ys no *troupe*, but fals belevyng.—Page 13.

Forswere gow nevere for worldys gode.

For ge wyte weyl, and have hyt herde,

þat *troupe* ys more þan alle þe worlde.—Page 88.

Eton *Bucks* is the name that used to be given to the lads bred at King Henry the Sixth's renowned College. In the Handlyng Synne (page 102), we see how the Old English *bucca* (*hircus*) came to mean a *dandy*.

¹ He explains it as a woman who comes for *mede*.

And of pese *berdede buckys* also,
 Wyþ hem self þey moche mysdo,
 þat leve Crystyn mennys acyse,
 And haunte alle þe newe gyse;
 þer whylys þey hade þat gyse on hande
 Was nevere grace yn þys lande.

These are Robert's own rimes; for Waddington, writing earlier, had not thought it needful to glance at the beard movement, though he bore hard on the ladies and their dress.

The Old English *naeddre* (serpens) now loses its first letter, as it also did in the *Alexander*. *Ekename*, on the other hand, has since gained the letter *n*.

And *addres* bete hym by þe fete.—Page 166.

In this poem, both the Northern *ky* and the Southern *keyn* stand for the Latin *vaccæ*. *Reafian* gets the new sense of *snatching*:

Refte þe saule unto helle.—Page 154.

We have seen how in the South *one* came to stand for *aliquis* and *quidam*. It was brought into Lincolnshire, and is now used in a new sense, thereby avoiding the repetition of a substantive that has gone before;

She ledde hym to a moche felde,
 So *grete one* nevere he behelde.—Page 104.¹

London thieves speak of their booty as *swag*. The word of old meant nothing but a *bag*; the connexion between the two ideas is plain:

þere was a wycche, and made a bagge,
 A bely of leþyr, a grete *swagge*.—Page 17.

¹ In this century, many adjectives were to have *one* fastened on to them; we still hear, 'he is a bad un,' &c. Dr. Morris thinks that this *one* represents an old inflection *ne*. He quotes from the *Ayenbite ane littlens* (a little un).

So schoolboys talk of *bagging* their mates' goods. We now find the first mention of 'ready money':

And ten mark of *pens redy*.—Page 198.

A well-known religious phrase is found in the following lines:

þys erymyte lenede hym on a walle,
Ande *badde hys bedys*.—Page 378.

We have seen that *hál* or *hol* came to mean *integer* before 1100; we now find our well-known adverb compounded from it. Something had to be invented to replace the lost *eallunga*. 'Ta confessiun deit estre *entere*' is translated

Alle *holy oweþ þy shryfte* be doun.—Page 367.

The old *leosan* (amittere) had had *loren* for its Past Participle and *þu lure* for the second Person Singular of the Perfect; we now light on a wonderful change:

Here wurschyp ys *lost* for evermore.—Page 94.
And bryngē þe aȝen to hys grace
þat þou *lostest*.—Page 373.

We still keep the true Old English Gerundial form in the phrase, 'this house to let.' It was corrupted in Lincolnshire by the year 1303, and Tyndale unhappily followed this corruption in his account of St. Paul's rebuke to St. Peter. Robert of Brunne says—

þey *beþ to be blamede* eft þarfore.—Page 50.

The verb *have* was now gaining its sense of 'to *drag*':

She *had* hym up, wyþ here to go.—Page 104.

We have still the phrase (rather slangy) to *sack* a sum of money. We first find this in the *Handlyng Synne*.

þe whyles þe executours *sekke*,
Of þe soule þey ne rekke.—Page 195.

This phrase seems not to have been understood in the South; for the Southern transcriber writes over *sekke* the words *fyl þe bag*.

The old *teogan* (trahere) is pared down, and from it a new substantive is formed, to express *dalliance*:

And makeþ nat a mys þe *toye*.—Page 246.

Orrmin's *laffdiz* (domina) had been cut down in many English shires to its present form, shortly before 1300. Robert of Brunne throws the accent on the last syllable, as is so often done in English ballads:

For to be holde þe *feyrst lady*.—Page 103.

Can and *coude*, as in the *Peterborough Chronicle*, are used very freely, where of old *may* and *might* would have been employed. Our *cannot* now first appears as one word:

Pat gyf ge *kunnat*, lerneþ how.—Page 298.

The *couþe* (potuit) of the *Havelok* now becomes *coude*, as in East Anglia; the verb has since changed for the worse, owing to a false analogy. We see *do* and *did*, as in page 193 of my work, employed as auxiliaries. There are some instances of this idiom before the Norman Conquest, but the fashion had long been dropped until shortly before the year 1300.¹ Robert of Gloucester has it.

¹ In Somersetshire, they say 'he do be,' instead of 'he is.' Mr. Earle (*Philology*, page 492) gives instances of this idiom from the old Romance of *Eger and Grime*.

I give many of the new words and phrases, well worn as they now seem, which crop up for the first time, or for all but the first time, in the *Handlyng Synne*:

To wake a corpse.
To waste stores.
To ley a waious (wager).
The Saturday was doun (finished).

Besides these, we find for the first time other words, most of them common enough now; such as, to *betroth*, to *bestead*, to *hap*, *burble* (bubble), *lygtning*, *welfare*, *for-sayde*, *shameful*, *boastful*, *ruefully*, a *sory present*, a *trewman*, *umwhile* (the Scottish *umquhile*). *Ládman* (dux) is turned into *lodesman*; a word something like our *loadstar*.

We now light upon a well-known by-word,

‘The nere þe cherche, þe fyrþer fro Gode.’—Page 286.

St. *Æ*thelthryth, the Patroness of Ely, is shortened into St. Andre, in page 325. The poet had doubtless knelt at her shrine, on his way from Lincolnshire to Cambridge. Of all our English clippings and parings, none is more startling than the contraction of this Saint’s name. Botolphston was later to be cut down to Boston. Robert gives original tales of events that happened in Cambridgeshire, Norfolk, and Kesteven in his own time; though he is too discreet to set down the names of the misdoers.

I print in italics the remarkable phrases first found in this poem. The stock of true English words had every year been getting scantier, and new resources seemed now to be called for. The poet was not

particular as to drawing on French or English; thus, *lequel* is translated literally. The *yn as moche* is remarkable as a sister form to the Gloucestershire *forasmuch*; many such forms were to crop up in the Fourteenth Century and to remain in use till about the Restoration. When new phrases come into a language, it is in adverbial forms and in conjunctions that they are mostly found; thus *only* and *rather* are in the Thirteenth Century used, not merely as adjectives, but in a new sense. The *Handlyng Synne* should be compared with another poem due to the same shire, and written five hundred and sixty years later; I mean Mr. Tennyson's *Northern Farmer*. Some of the old forms are there repeated, especially the *a* which stands first in the following rimes:

He ys wurþy to be shent,
 For *a*¹ doþ agens þys comaundment.—Page 84.
 Yole, ys *yon*² þy page?—Page 184.
 A gode man and *a* rygt stedefaste.—Page 74.
 A man yn flesshe *as*³ he dyde se.—Page 391.
 Beþ wakyngh
What tyme þat þoure lorde wyl kalle.—Page 137.
 Crystendom
 Purghe þe *whych* we are savede alle.—Page 294.

¹ The *he* had become *ha* and then *a*; this is one of the new forms that we have rejected; Mrs. Quickly used it.

² This is the Gothic *jains*, the Greek *keinos*. When I was at Hastings in March, 1873, I heard a maid (she had been told to look at a man carefully) reply, 'What! *yon*?' I asked where she came from; the answer was, from Lincolnshire.

³ This stands for *quem*; it was an idiom that Robert was unable to establish.

*Ho*¹ *hap* made *þy chylde* so blody?—Page 24.
 For *ho so haunteþ* comunly, &c.—Page 42.
þou mayst be wroþe sum body to chastyse.—Page 120.
þat of þe Iewes seye sum own.—Page 204.
He shulde be cumbredē sumwore.—Page 301.
One of þys dayys shul ge deye.—Page 105.
*Sum tyme was ones*² *a Iew.*—Page 241.
And sette at noȝt þat he hadde told.—Page 242.
Nat only for soules *ys he herde,*
But also for, &c.—Page 324.
Oftyn tyme a foule þoȝt, &c.—Page 388.
Of gentyl men, þyr are but fo.—Page 270.
Men sey, and have seyde here before.—Page 102.
For yn as moche þat she douȝt men synne,
Yn so moche shal she have plyghte ynne.—Page 110.
For to reyse þe devyl yn dede.—Page 12.
As weyl as for soules yn purgatorye.—Page 330.
þarfore he þat ys ones baptysede,
Ones for ever ys.—Page 300.
To helpe chyldryñ yn many kas
*Men wete never what nede one has.*³—Page 297.
The dede mevede hys hede to and fro.—Page 74.
Yn every sykenes aske hyt al weys.—Page 348.
Men askede hym why he þedyr zede,
*Syn*⁴ *he was an holy man yn dede.*—Page 246.
A party hyt halpe per un to.—Page 322.
þe bornes prykede, the netles dyde byte.—Page 234.
Alle þat we do jangle, þe fende doþe wryte.—Page 287.
Y dar weyl seye þou hym dyffameſt.—Page 361.

¹ Here we find something like our modern pronunciation of *who*.² This stands for *olim*, not *semel*.At first sight it would seem that this comes from the French *on*; but it is a corrupt form of the Old English *ðn*. It is a pity that our Lincolnshire bard did not keep alive the indefinite *man*; in this we have had a sad loss.⁴ This is a wonderful shortening of the old *stɔðan*.

Yyf he *ys aboute to tempte* þe.—Page 374.
 Yn alle sloghenesse he *bereþ þe bel*.—Page 135.
 Y *brast on lagheter* þere y stode.—Page 288.
 Yyf þou be *come of* hyghe blode.—Page 97.
*Wulde*¹ *Gode þat* many swyche wommen wore!—Page 331.
*Lorde!*² what shal swych men seye?—Page 137.
 Yn *Londun toune* fyl swyche a chek.—Page 86.
 He sette hym by hym, *syde be syde*.—Page 244.
 þe body, whyl hyt on bere lys,
A day or two ys holde yn prys.—Page 195.
 þank hym noþer yn wele no wo.—Page 160.
 þou mayst þan sykerly *go þy weye*.—Page 346.
 Comyþ alle home, and *haryþ down*.³—Page 31.
 Hyghely shal he go alone
 To the devyl, *body and bone*.⁴—Page 169.
 Ne slepte onely *a lepy wynke*.—Page 283.
 Ande Jumna *was wonte* wyp here to wone.—Page 330.
 Every man shulde have *a fore pogt*.—Page 334.
 And gnoghe hyt ynwarde *al to pecys*.—Page 114.
Fro wykkede to wers y do hem falle.—Page 392.
 And to þe ded was *as trew as steyl*.—Page 75.
 þat gadren *pens*⁵ un to an hepe.—Page 190.
 Yyf þey come *not*⁶ also purghe poghte.—Page 15.
 þey myghte no more be broghte *a sondre*.—Page 277.
 þat tyme *hyt happede* for to be.—Page 199.
 For some when þey *yn age* are *come*.—Page 54.
Y trouwe God shewede þys merveyle.—Page 82.
 To *do a man to deþ parfore*.—Page 189.

¹ This *wulde* (our *would*) replaced the old *wolde*, as in East Anglia.

² The original story has *Deu!* the French invocation. We have stuck to *Lord* ever since, as an Interjection; Pepys was fond of it.

³ Hence the ' *ha done, do!*' common among our lower orders.

⁴ Moore, in one of his best squibs, talks of Wellington in Spain, and proposes to 'ship off the Ministry, body and bones, to him.'

⁵ This would of old have been *peninges*.

⁶ This would have been *noht* or *notu* earlier. Our author writes *nat* or *not* for *non*, and *noghte* for *nihil*. Here once more we get two different forms from one old word.

It must be clear to all, that since Orrmin no Englishman has shown the change in our tongue so strikingly as Robert of Brunne. Many of our writers had fastened an English ending to a foreign root, such as *martyrdom*; but no Englishman before 1303 had fastened a French ending to an English root, as *bondage*; and none had employed a French Active participle instead of an English preposition, as ‘*passing* all things.’ Robert commonly writes *y* instead of *i*, a fashion which lasted for two hundred years, and then happily dropped. He seems to be conscious that he was an innovator, for in page 267 he asks forgiveness

‘For foule Englyashe and feble ryme,
Seyde oute of resun many tyme.’

In his seventy lines on Confirmation, at page 304, he employs French words for at least one-third of his nouns, verbs, and adverbs; the same proportion that was afterwards to be used in the Collects of the English Prayer Book, as also by Addison, and by most good writers of our own day.¹ No more nonsense, it is to be hoped, will now be talked about Chaucer, who not long ago was looked upon as the first Englishman who employed French words to a great extent.

In my specimens taken from Robert’s work, I have chosen parts that are wholly his own and no translation from the French. I give first a tale of the great Bishop of Lincoln, who died but a few years before our poet’s birth; I then give St. Paul’s description of

¹ Matthew Paris would have called Robert of Brunne ‘immutator mirabilis.’

Charity, a well-known passage, which may be compared with our Version of the Bible put forth three hundred years after the Handlyng Synne. Next comes a peep into English life in Edwardian days ; next, a tale of a Norfolk *bondeman* or farmer ; last of all comes the bard's account of himself and the date of his rimes. Had the Handlyng Synne been a German work, marking an era in the national literature, it would long ago have been given to the world in a cheap form. But we live in England, not in Germany. I could not have gained a sight of the poem, of which a few copies have been printed for the Roxburgh Club, had I not happened to live within reach of the British Museum.¹

Page 150.

Y shall gow telle as y have herde
 Of þe bysahope Seynt Roberde,
 Hys toname ^a ys Grostest
 Of Lynkolne, so seyþ þe gest.^b
 He lovede moche to here þe harpe ;
 For mannys wyt hyt makþ sharpe ;
 Next hys chaumbre, besyde hys stody,
 Hys harpers chaumbre was fast þerby.
 Many tymes be nyȝtys and dayys,
 He had solace of notes and layys.
 One askede hym onys,^c resun why
 He hadde delyte yn mynstralsy :

^a surname^b story^c once

¹ The Early English Text Society has printed a vast quantity of Fifteenth Century English, tales about Arthur, and what not ; but they have not given us the *Medytaciuns on the Soper of our Lorde*, which is said to be another work of Robert of Brunne's. Its philological value must be very great ; it may contain forms which as yet have not been found in any writer before Mandeville.

He answerede hym on þys manere,
 Why he helde þe harper so dere:
 ' þe vertu of þe harpe, þurhе skylle and ryȝt,
 Wyl destroye þe fendes myȝt,
 And to þe croys by gode skylle
 Ys þe harpe lykenede weyle.^a d well
 Anoþer poynt cumforþeþ me,
 þat God haþ sent unto a tre
 So moche joye to here wyp eere;
 Moche þan more joye ys þere
 Wyp God hym selfe þere he wonys,^b • dwells
 þe harpe þerof me ofte mones,^c ' reminds
 Of þe joye and of þe blys
 Where Gode hym self wonys and ys.
 þare for, gode men, ge shul lere,^d • learn
 Whan ge any glemen here,
 To wurschep Gode at goure powere,
 As Davyde seyþ yn þe sautere,
 Yn harpe, yn thabour, and symphan gle,
 Wurschep Gode, yn troumpes and sautre,
 Yn cordys, an organes, and bellys ryngyng,
 Yn al þese, wurschep ge hevene kyng.'

Page 222.

Se now what seynt Poule seys
 Yn a pystyl, þe same weys,—
 ' þoghe y speke as weyl wyp tung
 As any man or aungel haþ song,
 And y lyve nat wyp charyte,
 No þyng avayleþ hyt to me.
 For y do þan ryȝt^a as þe bras,
 And as þe tympan, þat bete^b was;
 þe bras to oþer gyveþ grete sown,
 And bet hym self up and down.
 And þoghe y speke al yn preþecye,
 And have þe kunningyng of every maystrye,^c • knowledge

And wyp gode believe myghte seye
 þe hylles to turne yn to þe valeye,
 Lyf hyt ne be wyp charyte wroghte,
 Elles, he seyþ þat y am noghte.
 þogh y gyve alle my wurldes gode
 Unto pore mennys fode,
 And gyve my body for to brenne
 Opunly oper men to kenne,^d
 But gyf^e þar be charyte wyp alle,
 My mede þarfore shal be ful smalle.'

^d teach
^e unless.

Loke now how many godenesse þer are
 Wyp oute charyte noghte but bare.
 Wylt þou know þy self, and se
 Lyf þou wone^f in charyte?

dwell

'Charyte suffreþ boþe gode and yl,
 And charyte ys of reuful wyl,
 Charyte haþ noun envyne,
 And charyte wyl no felunnye;
 Charyte ys nat irus,
 And charyte ys nat coveytous;
 Charyte wyl no boſtful preysyng;
 He wyl noghte but ryȝtwys þyng;
 Charyte loveþ no fantome,
 No þynges þat evyl may of come;
 He haþ no joye of wykkednes,
 But loveþ alle þat sothefast^g es;
 Alle godenes he up bereþ;
 Alle he suffreþ, and noun he dereþ,^h
 Gode hope he haþ yn ryghtewys þyng.
 And alle he susteyneþ to þe endyng;
 Charyte ne fayleþ noghte,
 Ne no þyng þat wyp hym ys wroghte.
 When alle prophesies are alle gone,
 And alle tunges are leyde echone,
 And alle craftys fordoⁱ shul be,
 Pan lasteþ stedfast charyte.'

^g truthful

^h harms

ⁱ ruined

¹ In these twenty-two lines there are thirteen French words, not

Pus seyþ seyt Poule, and moche more,
Yn pystyl of hys lore.

Page 227.

As y have tolde of rere^a sopers,
þe same falleþ of erly dyners ;
Dyners are oute of skyl and resun
On þe Sunday, or hye messe be doun.¹
þoghe þou have haste, here gyt a messe,
Al holy,^b and no lesse,
And nat symple a sakare,^c
For hyt ys nat ynow for þe,
But^d hyt be for lordys powere
Or pylgrymage þat haþ no pere.
Are þou oughte ete, þys ys my rede,
Take holy watyr and holy brede ;
For, yn aventure kas, hyt may þe save,
Lyf housel^e ne shryfte þou mayst have.
Alle oper tymes ys glotonye
But hyt be grete enchesun^f why.
On oper hyghe dayys, þyf þat ou may,
þoghe þat hyt be nat Sunday,
Here þy messe or þou dyne,
Lyf þou do nat, ellys ys hit pyne ;^g
Lordes þat have preste at wyl,
Me penkeþ pey trespass ful yl
þat any day ete, are pey here messe,
But þyf^h hyt be purghe harder dystresse.
þe men þat are of holy cherche,
Pey wete weyl how pey shul werche ;
But swychⁱ y telle hardyly,
þat swych a preste douþ glotonye

^a late^b completely^c the consecration part^d unless^e Eucharist^f reason^g woe^h unlessⁱ such

counting repetitions ; in our Version of 1611, there are but twelve French words in the same passage.

¹ *Ere* appears in this piece as *or* and *are*.

þe levyþ hys messe on þe auter
 For to go to a dyner.
 So ne shulde he do, for no þyng,
 For love ne awe of no lordyng,
 But ȝyf^k hyt were for a grete nede
 þat shulde hym falle, or a grete drede.

^k unless

Page 269.

Yn Northfolk, yn a tounne,
 Wonede a knyȝt besyde a persone ;^a
 Fyl hyt so, þe knyȝtes manere^b
 Was nat fro þe cherche ful fere ;^c
 And was hyt þan, as oftyn falles,
 Broke were þe cherche ȝerde walles.
 þe lordes hyrdes often lete
 Hys bestys yn to þe cherche ȝerde and ete ;
 þe bestys dyde as pey mote nede,
 Fylede^d overal þere þey ȝede.^e
 A bonde man say ' þat, ande was wo
 þat þe bestys shulde þere go ;
 He com to þe lorde, and seyde hym þys,
 ' Lorde,' he seȝde, ' ȝoure bestys go mys,^g
 Loure hyrde doȝ wrong, and ȝoure knavys,
 þat late ȝoure bestys fyle þus þese gravys ;
 þere mennys bonys shulde lye,
 Bestes shulde do no vyleynye.'
 þe lordes answere was sumwhat vyle,
 And þat falleþ evyl to a man gentyle ;
 ' Weyl were hyt doȝ rygt for þe nones
 To wurschyp^h swych cherles bones ;
 What wurschyp shulde men make
 Aboute swych cherles bodyes blake ?'
 þe bonde man answerede and seyde
 Wurdys to gedyr ful weyl leyde,
 ' De Lorde þat made of erþe erles,
 Of þe same erþe made he cherles ;

^a parson

^b manor

^c far

^d defiled

^e went

^f saw

^g amiss

^h done

ⁱ honour

Erles mygt and lordes stat^k
As cherles shal yn erþe be put.¹
Erles, cherles, alle at ones,
Shal none knowe yzoure fro oure bones.
þe lorde lestenede þe wurdes weyl
And recordede hem every deyl;¹
No more to hym wulde he seye,
But lete hym go furþe hys weye;
He seyde þe bestys shulde no more
By hys wyl come þore.^m
Sepenⁿ he closede þe cherchererde so
þat no best mygt come þarto.
For to ete ne fyle þer ynne,
So þogt hym seþen þat hyt was synne.
þyr are but fewe lordes now
þat turne a wrde so wel to prow^o;
But who seyþ hem any skylle,^p
Mysseye agen^q foulȝ þey wylle.
Lordynges, þyr are ynow of þo;^r
Of gentyl men, þyr are but fo.^s²

* stout

1 bit

in there

▪ afterwards

- advantage

P wisdom

q abuse in
turn

* those

• few

Page 3.

To alle Crystyn men undir sunne,
And to gode men of Brunne,
And speciali alle bi name
þe felaushepe of Symprynghame,
Roberd of Brunne gretþ gow
In al godenesse þat may to prow.*
Of Brymwake yn Kestevene,
Syxe myle besyde Sympryngham evene
Y dwellede yn þe pryorye
Fyftene zere yn companye.

- advantage

¹ Here we see the word *put* get the meaning of *ponere*; before this, it was *trudere*.

² In one copy of the *Harrowing of Hell*, Christ calls Satan 'lording.'

Dane Felyp was mayster þat tyme
 þat y began þys Englyssh ryme.
 þe yeres of grace fyl þan to be þ fell
 A þousynd and þre hundrede and þre.
 In þat tyme turnede y þys
 On Englysshe tungē out of Frankys,
 Of a boke as y fonde ynne;
 Men clepyn þe boke 'Handlyng Synne.'

NORTH LINCOLNSHIRE.

(A.D. 1338.)

Now of kyng Robin sallē I git speke more,
 & his broþer Tomlyn, Thomas als it wore,
 & of Sir Alisandere, þat me rewes sore,
 þat boþe com in skandere, for dedes þei did þore.
 Of arte he had þe maistrie, he mad a corven kyng
 In Cantebrige to þe clergie, or his broþer were kyng.
 Sipen was never non of arte so þat sped,
 Ne bifore bot on, þat in Cantebrigge red.
 Robert mad his fest, for he was þore þat tyme,
 & he sauh alle þe gest, þat wrote & mad þis ryme.
 Sir Alisander was hie dene of Glascow,
 & his broþer Thomas ged spiand ay bi throw,
 Where our Inglis men ware not in clerke habite,
 & non wild he spare, bot destroied also tite.
 Þorugh þe kyng Robyn þei gede þe Inglis to spie,
 Here now of þer fyn þam com for þat folie.¹

¹ Hearne's *Langtoft's Chronicle*, ii. 336. The lines were written by Manning, some thirty years after his Handlyng Synne, at a time when he lived further to the North. The Northern dialect is most apparent. We here read of his getting a glimpse of the Bruce family at Cambridge, about the year 1300 or earlier.

YORKSHIRE.

(About A.D. 1340.)

HAMPOLE.

Dan waxes his hert hard and hevy,
And his heved feble and dysy;
Dan waxes his gast seke and sare,
And his face rouncles, ay mare and mare;
His mynde es short when he oght thynkes,
His nese ofte droppes, his hand stynkes,
His sight wax dyn, þat he has,
His bax waxes crooked; stoupan he gas;
Fyngers and taes, fote and hande,
Alle his touches er tremblande.
His werkes for-worthes that he bygynnes;
His hare moutes, his eghen rynnes;
His eres waxes deef, and hard to here,
His tung fayles, his speche is noght clere;
His mouthe slavers, his tethe rotes,
His wytties fayles, and he ofte dotes;
He is lyghtly wrath, and waxes fraward,
Bot to turne hym fra wrethe it es hard.¹

DURHAM.

(About A.D. 1320.)

METRICAL HOMILIES.

A tal of this fest haf I herd,
Hougat it of a widou ferd,
That lufd our Lefdi sa welle,
That scho gert mac hir a chapele;
And ilke day deuotely,
Herd scho messe of our Lefdye.
Fel auntour that hir prest was gan
His erand, and messe haved scho nan,

¹ Morris, *Specimens of Early English*, p. 172. This poem should be compared with the *Northern Psalter*, at page 145 of my work.

And com this Candelmesse feaste.
 And scho wald haf als wif honeste
 Hir messe, and for scho moht get nan,
 Scho was a ful sorful womman.
 In bir chapele scho mad prayer,
 And fel on slep bifor the auter,
 And als scho lay on slep, hir thoht
 That scho in til a kyrc was broht,
 And saw com gret compayne
 Of fair maidenes wit a lefedye,
 And al thai sette on raw ful rathe,
 And ald men and yong bathe.¹

LANCASHIRE.

(About A.D. 1340.)

SIR GAWAYNE.

‘Where schulde I wale þe,’ quoth Gauan, ‘where is þy place?
 I wot never where þou wonyes, by hym þat me wrogt,
 Ne I know not þe, knygt, þy cort, ne þi name.
 Bot teche me truly þerto, & telle me howe þou hattes,
 & I schal ware all my wyt to wynne me þeder,
 & þat I swere þe for soþe, & by my seker trawef.’
 ‘þat is innogh in nwe-ȝer, hit nedes no more,’
 Quoth þe gome in þe grene to Gawan þe hende,
 ‘Gif I þe telle trawlly, quen I þe tape have,
 & þou me amþely hatȝ smyten, smartly I þe teche
 Of my hous, & my home, & myn owen nome,
 þen may þou frayst my fare, and forwardez holde,
 & if I spende no speche, þenne spedez þou þe better,
 For þou may leng in þy londe, & layt no fyrre,
 bot slokes;
 Ta now þy grymme tole to þe,
 & let se how þou cnokeȝ.’
 ‘Gladly, syr, for soþe,’
 Quoth Gawan; his ax he strokes.²

¹ Small, *Metrical Homilies*, p. 160.² Morris, *Specimens*, p. 233. In Alliterative verse obsolete words always abound.

SALOP.

(About A.D. 1340.)

WILLIAM AND THE WERWOLF.

Hit tidde after on a time, as tellus oure bokes,
As þis bold barn his bestes blypeliche keped,
þe riche emperour of Rome rod out for to hunte,
In þat faire forest feipely for to telle;
Wip alle his menakful meyné, þat moche was & nobul;
Pan fel it hap, þat þei founde ful sone a grete bor,
& huntyng wip hound & horn harde alle sewede;
þe emperour entred in a wey evene to attele,
To have bruttenet þat bore, & þe abaie seppen,
But missely marked he is way & so manly he rides,
þat alle his wies were went, ne wist he never whider;
So ferforth fram his men, fely for to telle,
þat of horn ne of hound ne miȝt he here sowne,
& boute eny living lud lefte was he one.¹

HEREFORDSHIRE.

(About A.D. 1300.)

Dilke that nulleþ aȝeyn hem stonde
Ichulle he habben hem in honde.

He is papejai in pyn that beteth me my bale,
To trewe tortle in a tour, y telle the mi tale,
He is thrustle thryven in thro that singeth in sale,
The wilde laveroc ant wolc ant the wodewale,
He is faucoun in friht dernest in dale,
Ant with everuch a gome gladest in gale,
From Weye he is wisist into Wyrhale,
Hire nome is in a note of the nyhtegale.

In a note is hire nome, nemneth hit non,
Whose ryht redeth roune to Johon.²

¹ Morris, *Specimens of Early English*, p. 243.

² *Percy Society*, Vol. IV. 26. See the Preface to this volume,

GLOUCESTERSHIRE.

(About A.D. 1300.)

Pus come, lo ! Engelond into Normannes honde.
 And þe Normans ne coupe speke þo bote her owe speche,
 And speke French as dude atom, and here chyldren dude also
 teche.
 So þat heymen of þys lond, þat of her blod come,
 Holdep alle þulke speche, þat hii of hem nome.
 Vor bote a man coupe French, me toþ of hym wel lute.
 Ac lowe men holdep to Englyss, and to her kunde speche
 gute.
 Ich wene þer ne be man in world countreyes none,
 þat ne holdep to her kunde speche, bote Engelond one.
 Ac wel me wot vorto conne bothe wel yt ys,
 Vor þe more þat a man con, þe more worþ he ys.¹

THE ENGLISH PALE IN IRELAND.

(About A.D. 1310.)

Jhesu, king of heven fre,
 Ever i-blessid mot thou be !
 Loverd, I besech the,
 to me thou tak hede,
 From dedlich sinne thou gem me,
 while I libbe on lede ;
 The maid fre, that bere the
 so swetlich under wede,
 Do us to se the Trinité,
 al we habbeth nede.

where the writer of this poem is proved to be a Herefordshire man. He here mentions the Wye. *He* in this piece stands for *he* (illa). The two detached lines at the beginning come from the version of the *Harrowing of Hell*, in the same manuscript.

¹ Hearne's *Robert of Gloucester*, I. 364.

This sang wrogt a frere,
Jhesu Crist be is socure !
Loverd, bring him to the toure !
 frere Michel Kyldare ;
Schild him fram helle boure,
 Whan he sal hen fare !
Levedi, flur of al honour,
 cast awei is care ;
Fram the schoure of pinis sure
 thou sild him her and thare ! Amen.¹

SOMERSETSHIRE (?)

(About A.D. 1300.)

Wharfore ich and Annas
To-fonge Jhesus of Judas,
 vor thrytty panes to paye.
We were wel faste to helle y-wronge,
Vor hym that for you was y-stonge,
 in rode a Godefрайde.

Man, at fullogt, as chabbe yrad,
Thy saule ys Godes hous y-mad,
 and tar ys wassche al clene.
Ac after fullougt thoruz fulthe of synne,
Sone is mad wel hory wythinne,
 alday hit is y-sene.²

¹ *Reliquiae Antiquae*, II. 193. From the Southern dialect of this piece, we might readily gather, even if history did not help us, that the early English settlers in Ireland came, not from Chester, but from Bristol and from ports near Bristol. The Wexford dialect is said to be very like that of Somerset and Dorset.

² Do., p. 242. The *chabbe* (ich habbe) reminds us of Edgar's dialect in *Lear*, and of the Somersetshire ballads in *Percy's Reliques*. The word *bad* (*malus*) occurs in this piece, which made its first appearance in *Robert of Gloucester* ; it is also found in the *Handlyng Synne*.

OXFORDSHIRE.

(About A.D. 1340.)

That is fro old Hensislade ofre the cliff into stony londy wey ; fro the wey into the long lowe ; fro the lowe into the Port-strete ; fro the strete into Charewell ; so aftir strem til it shutt eft into Hensislade—De Bolles, Couele, et Hedyndon. Thare beth hide londeymere into Couelee. Fro Charwell brigge andlong the streme on that rithe. . . . This privilege was idith in Hedington myn owne mynster in Oxenford. There seint Frideswide alle that fredome that any fre mynstre frelubest mid sake and mid socna, mid tol and mid teme and in felde and alle other thinge and ryth that y belyveth and byd us for quike and dede and alle other bennyfeyt.¹

KENT.

(A.D. 1340.)

Aye þe vondigges of þe dyeule zay þis þet volȝeþ.
 ‘Zuete Jesu þin holy blod þet þou sseddest ane þe rod vor me and vor mankende : Ich bidde þe hit by my sseld avoreye þe wycked vend al to mi lyves ende. zuo by hit.’

Þis boc is Dan Michelis of Northgate y-write an Englis of his oxene hand, þet hatte : Ayenbite of inwyt. And

¹ Kemble, *Codex Dipl.*, III. 329. This charter is a late forgery, and seems much damaged. The proper names in it will be recognised by Oxford men.

is of þe boc-house of saynt Austines of Canterberi, mid
þe lettres : C : C :

Holy archanle Michael.
M. C. C. Saynt Gabriel and Raphael.
Ye brenge me to þo castel.
þer alle zaulen vareþ wel.

Lhord Jhesu almigti kyng. þet madest and lokest alle þyng.
Me þet am þi makyng. to þine blisse me þou bryng. Amen.

Blind and dyaf and alsuo domb. Of zeventy yer al vol rond.
Ne ssole by drage to þe grond. Vor peny vor Mark ne vor
pond.¹

MIDDLESEX.

(A.D. 1307.)

Of Syr Edward oure derworth kyng,
Iche mette of him anothera faire metyng.
Me thought he rood upon an asse,
And that ich take God to witnesse;
Ywonden he was in a mantell gray,
Toward Rome he nom his way,
Upon his hevede sate a gray hure,
It semed him wel a mesure.

Into a chapel I cum of ure lefdy,
Jhe Crist her leve son stod by,
On rod he was an loveliche mon,
Als thilk that on rode was don.
He unneled his honden two.

Whoso wil speke myd me Adam the marchal
In Stretforde Bowe he is yknown and over al.

¹ *Ayenbite of Invyt* (Early English Text Society), page 1. Here we must read *s* for *z*, *sh* for *ss*, and *f* for *v*.

Iche ne schewe nouȝt this for to have mede,
Bot for God almiȝtis drede.¹

BEDFORDSHIRE (?).

(About A.D. 1340.)

Godys sone þat was so fre,
Into þis world he cam,
And let hym naylyn upon a tre,
Al for þe love of man ;
His fayre blod þat was so fre,
Out of his body it ran,
A dwelful syȝte it was to se ;
His body heng blak and wan,
Wip an O and an I.

His coroune was mad of þorn
And prikkede into his panne,
Bothe by hinde and a-forn ;
To a piler y-bowndyn
Jhesu was swiȝe sore,
And suffrede many a wownde
Dat scharp and betere wore.
He hadde us evere in mynde,
In al his harde þrowe,
And we ben so unkynde,
We nelyn hym nat yknowe,
Wip an O and an I.²

¹ Warton, *History of English Poetry*, II. 2. This London dialect was to be somewhat altered before the time of Mandeville and Chaucer. The *thilk* (ille) held its ground in this city for 140 years longer. Compare this piece with the older London poem at page 134 of my work.

² Legends of the Holy Rood (Early English Text Society, p. 150). This piece seems to me to be the link between Manning's *Handlyng Synne* and Mandeville's *Travels* sixty years later. It has forms akin to both, and seems to have been compiled half-way between Rutland and Middlesex.

We see what wild anarchy of speech was raging throughout the length and breadth of England in the first half of the Fourteenth Century ; and this anarchy had lasted more than two hundred years. But at the same time we plainly see that the dialect of the shires nearest to Rutland was the dialect to which our own classic speech of 1873 is most akin, and that Robert of Brunne in 1303 was leading the way to something new. In a later chapter we shall weigh the causes that led to the triumph of Robert's dialect, though this triumph was not thoroughly achieved until a hundred and sixty years after he began his great work. Strange it is that Dante should have been compiling his *Inferno*, which settled the course of Italian literature for ever, in the self-same years that Robert of Brunne was compiling the earliest pattern of well-formed New English. Had King Henry VIII. known what we owe to this bard, the Lincolnshire men would not have been rated in 1536 as follows : 'How presumptuous are ye, the rude commons of one shire, and that one of the most brute and beastly of the whole realm, and of least experience ! '

TABLE I.

Words, akin to the Dutch and German, first found in England in the Fourteenth Century.

Bark (cortex)	Botch	Cog (scapha)
Blear	Broker	Collier
Blister	Bum (bombizare)	Coot (mergus)
Blubber	Clew	Cough
Blunder	Cnop, knob	Crouch

Damp	Marl	Slobber
Drone (the verb)	Mumble	Slender
Duck	Mop	Slight
Fester	Moss	Sluttish
Flap	Moult	Snort
Flecked	Mud	Spout
Flitter	Notch	Stale
Flush	Pamper	Stem (sistere)
Freight	Patch	Stew (vivarium)
Gossamer	Peer	Struggle
Grasp	Plot	Tallow
Grunt	Poke	Tawny
Gulp	Polecat	Tattered
Handsome	Pond	Tickle
Hinge	Puddle	Tinkle
Howl	Rabble	Tittle
Humble-bee	Rack	Totter
Hurry	Rash	Tramp
Hush	Rat	Trample
Husk	Rumble	Troll
Hut	Rush	Tub
Jog	Satchel	Twitter
Lane	Scoop	Waist
Lash	Scum	Wattle
Lisp	Shock (quatere)	Waver
Loadstar	Shock (acervus)	Whirl
Loiter	Shore (fulcire)	Wimble
Loll	Seer	Wrap
Lull	Sidelong	

Scandinavian Words, first found in England in the
Fourteenth Century.

Blab	Bustle	Clumsy
Bole (truncus)	Calf (sura)	Dairy
Bow (cortina proræ)	Crash	Dapple
Boot	Cucking-stool	Dowdy
Bracken	Cuff (manica)	Down (pluma)
Brag	Chime	Dump

Fell (mons)	Looby	Slant
Flake	Lubber	Spar
Flat	Lug (trahere)	Squeal
Froth	Mistake	Stagger
Gall (vulnus)	Odd	Sway (flectere)
Gasp	Pebble	Tarn
Gill (fauces)	Pikestaff	Throb
Glimmer	Rate (vituperare)	Tike
Glum	Reef	Trill
Haberdasher	Rugged	Trip
Happy	Shout	Windlass ¹
Leap year	Skirt	Wrangle

Celtic words, first found in English in the Fourteenth Century.

Basket	Drudge	Rub
Bodkin	Gown	Spigot
Boisterous	Kick	Spike
Cobbler	Peck (a measure)	Strumpet
Crag	Pour	Tinker
Daub	Rail (a fence)	Whin ²

TABLE II.

Words, akin to the Dutch and German, first found in England in the Fifteenth Century.

Block	Bud	Cork
Blow (plaga)	Bulwark	Croon
Brick	Clammy	Chap (scindere)

¹ The old word was *windass*, and *l* is inserted; *r* is the favourite insertion in English.

² Of course, it is hopeless to attempt to give the French words first used in England in this century; they would fill many pages.

Daw	Mellow	Prop
Fledge	Mole	Quill
Flue	Nag	Rabbit
Gag	Nightmare	Rattle
Glower	Nip	Shallow
Halloo	Noddle	Shrug
Jagged	Parch	Sink (latrina)
Ledge	Pickle	Sod
Lint	Pip	Spawn
Locker	Plump	Starch
Lump	Prank	Steamer
Lush (laxus)	Prawn	Stripe
Mash	Pretty	Tan
Measles		

Scandinavian words, first found in England in the Fifteenth Century.

Bulk	Luck	Rump
Butt (meta)	Offal	Scant
Dapper	Peg	Smatter
Fleet (volitare)	Prong	Spud
Fry (semen)	Queasy	Steep (infundere)
Harsh	Ram (premere)	Wheeze
Hassock	Roach	Wicker

CHAPTER IV.

THE INROAD OF FRENCH WORDS INTO ENGLAND.

THE nearer we approach 1303, the more numerous become the French words, upon which the right of English citizenship was being bestowed. In the Thirteenth Century the greatest change that ever revolutionised our tongue was made. A baleful Century it was, when we look to English philology; though a right noble Century, in its bearing on English politics and English architecture. The last word suggests a comparison: if we may liken our language to a fine stone building, we shall find that in that wondrous age a seventh part of the good old masonry was thrown down, as if by an earthquake, and was withdrawn from mortal ken. The breach was by slow degrees made good with bricks, meaner ware borrowed from France; and since those times, the work of destruction and reparation has gone on, though to a lesser extent than before. We may put up with the building as it now stands, but we cannot help sighing when we think of what we have lost.

Of old, no country was more thoroughly national than England: of all Teutonic lands she alone set down her annals, year after year, in her own tongue; and this went on for three Centuries after Alfred began to reign. But

the grim year 1066, the weightiest year that England has seen for the last twelve centuries, has left its mark deeply graven both on our history and on our speech. Every time almost that we open our lips or write a sentence, we bear witness to the mighty change wrought in England by the Norman Conqueror. Celt, Saxon, Angle, and Dane alike had to bow their heads beneath a grinding foreign yoke. It is in English poetry that we can trace the earliest change. Poetry always clings fast to old words, long after they have been dropped by prose ; and this was the case in England before the Conquest. If we take a piece of Old English prose, say the tales translated by Alfred, or *Ælfric's Homilies*, or a chapter of the Bible, we shall find that we keep to this day three out of four of all the nouns, adverbs, and verbs employed by the old writer ; but of the nouns, adverbs, and verbs used in any English poem, from the *Beowulf* to the song on Edward the Confessor's death, about half have dropped for ever. From Harold's death to John's grant of the Charter, English prose did not let many old words slip. But it was far otherwise with England's old poetic diction, which must have been artificially kept up. Of all the weighty words¹ used in the Song on the Confessor's death, as nearly as possible half have dropped out of our speech. In the poems written a hundred years after the Conquest, say the rimes on

¹ Substantives, adjectives, adverbs, and verbs, I call ' weighty words,' they may alter, while the other parts of speech hardly change at all. I cannot see the use of counting, as Marsh does, every *of* and *the* and *him*, in order to find out the proportion of home-born English in different authors.

the Lord's Prayer published by Dr. Morris, the proportion of words of weight, now obsolete, is one-fifth of the whole, much as it is in English prose of that same date.¹ In the poem of 1066, nearly fifty out of a hundred of these words are clean gone; in the poem of 1170, only twenty out of a hundred of these words cannot now be understood. I think it may be laid down, that of all the poetic words employed by English Makers, nearly one-third passed away within a hundred years of the Battle of Hastings. Henry of Huntingdon makes laughable mistakes, when he tries to turn into Latin the old English *lay* on Brunanburgh fight, though its words must have been in the mouths of poets only fourscore years before his time. English poetry could not thrive without patrons; and these, the Abbots and Aldermen who thronged the Winchester Court of old, had been swept away to make room for men who cared only for the speech of Rouen and Paris. The old Standard of English died out: if chronicles were written at Peterborough, or homilies still further to the South, they were compiled in corrupt English, at which Bede or Alfred would have stared. As to English poetry, its history for one hundred years is all but a blank. Old legends of England's history, it is true, such as those that bear on Arthur or Havelok, were dressed up in verse; but the verse was French, for thus alone could the minstrel hope that his toil would be rewarded. In 1066, England's King was praised in good ringing English lines, that may have been shouted

¹ Morris, *Early English Homilies*, First Series, I. 55 (Early English Text Society). I gave a specimen at page 77.

by boisterous wassailers around the camp fires on the eve of Hastings; sixty years later, England's Queen was taught natural history in French verse, and was complimented therein as being 'mult bele femme, Aliz numée.'¹ About a hundred years after the battle of Hastings, an English writer gave the names of the wise English teachers of old, Bede, Cuthbert, Aidan, Dunstan, and others; he then complained how woefully times were changed—new lords, new lore:

[Nu is] þeo leore forleten.
 • and þet folc is forloren.
 nu beoþ oþre leoden.
 þeo læ[reþ] ure folc.
 and feole of þen lorþeines losiæþ.
 and þat folc forþ mid.²

The speech of the upper and lower classes in England, for two hundred years after 1066, was almost as distinct as the Arve and the Rhone are when they first meet. We see, however, that a few French words very early found their way into English. A shrewd observer long ago told us how *ox*, *sheep*, and *swine* came to be called *beef*, *mutton*, and *pork*, when smoking on the board. Treading in his steps, I venture to guess how our bluff forefathers began their studies in the French tongue. We may imagine a cavalcade of the new aristocracy of England, ladies and knights, men who perhaps fought at Hastings in their youth; these alight from their steeds at the door of one of the churches,

¹ Wright, *Popular Treatises on Science*, p. 74.

² Page 5 of the Worcester manuscript, referred to at page 84 of this work.

that have lately arisen throughout the land in a style unknown to Earl Godwine. The riders are accosted by a crowd of beggars and bedesmen, who put forth all their little stock of French: ‘Lady Countess, clad in ermine and sabeline, look from your palfrey. Be large of your treasure to the poor and feeble; of your charity bestow your riches on us rather than on jogelours. We will put up our orisons for you, after the manere and custom of our religion. For Christ’s passion, ease our poverty in some measure; that is the best penance, as your chaplain in his sermon says. By all the Confessors, Patriarchs, and Virgins, show us mercy.’ Another speech would run thus: ‘Worthy Baron, you have honour at Court; speak for my son in prison. Let him have justice; he is no robber or lecher. The sergeants took him in the market; these catchpoles have wrought him sore miseise. So may Christ accord you peace at the day of livreison!’ Not one of these forty French words were in English use before the battle of Hastings; but we find every one of them set down in writing within a century after that date, so common had they then become in English mouths.¹ Those of the needy, who knew but little French, must have learnt at least how to bawl for justice, charity, mercy, on seeing their betters. The first letter of the word justice shows that a new French sound was taking root in England. The words Emperice and mercy, used in these times, brought in new hissing sounds; the s in English came already quite often enough.

¹ They may be found in the *Saxon Chronicle* and in the First Series of *Homilies* (Early English Text Society).

In the Homilies of 1160 we trace a new change. Foreign proper names had hitherto unbendingly maintained their Latin form in England. They were now being corrupted, owing to French influence; at pages 47 and 49 we find mention of *Jeremie* and *Seint Gregori*. At page 9 we see both the old form *folc of Iudeus* and the new form *þe Giwis* (Jews). *Maria* and *Jacobus* now become *Marie* and *Jame*. French words were being brought in most needlessly; thus we read at page 51, 'crabbe is an *manere* (kind) of *fissce*.'

In the Essex Homilies, the French is seen elbowing out the Latin from proper names. *Andreas* and *Mattheus* become *Andreu* and *Matheu*: this *eu* we English could never frame our mouths to pronounce aright. What was of old written *leo* is turned into *leun* (lion); *ælmesse* into *almes*; *marma* into *marbelstone* (page 145). We find *pay*, *mend*, *blame*, and *wait*: these four are perhaps the French verbs that now come oftenest into our common use. *Deciple* replaces the old *learning knight*. An intruding letter is seen in *z*, (*mazere* is found at page 163). This *z* did not become common in England for nearly three hundred years.¹ Layamon wrote his long poem the *Brut* about 1205; but, though this was mainly a translation from the French, he seldom employs a French word, and hardly ever without good reason. Orrmin is still more of an Englishman in his scorn for outlandish words. About this time, the days of King John, one-fifth of the weighty words in a passage are such as have become obsolete in our day. Under John's grandson, this pro-

¹ See the *Paston Letters* (Gairdner), I. 510.

portion was to be woefully altered. The only thing that could have kept up a purely Teutonic speech in England would have been some version of the Bible, a standard of the best English of the year 1200. But this was not to be ; Pope Innocent III. and his Prelates had no mind to furnish laymen with weapons that might be so easily turned against the Church. We have missed much ; had Orrmin given us a good version of the Scriptures, our tongue would have had all the flexibility of the New English, and would have kept the power of compounding words out of its own stores, the power that belonged to the Old English.

The *Ancren Riwle*, written about 1220, is the forerunner of a wondrous change in our speech. The proportion of Old English words, now obsolete, is therein much the same as it is in the writings of Orrmin and Layamon. But the new work swarms with French words, brought in most needlessly. What could we want with such terms as *cuntinuelement*, *Deuleset* (God knows), *belami*, *misericorde*, and *cogitaciu*? The author is even barbarous enough to give us the French *sulement*, where we should now write *only*. I set down a short sample, underlining the foreign words. ‘Heo weren *itented*, and *þuruh þe tentaciuns* ipreoved to treowe *champiuns*, and so mid rihte *ofserveuden* kempene *crune*.¹ Many a word, embodied in the English Bible and Prayer Book three hundred years later, is now found for the first time in our tongue. These words were accented in the

¹ Page 236 of the Camden Society's edition. I have not underlined *proved*, as that foreign word was in use before the Norman Conquest.

French way, on the last French syllable; the usage held its ground for four hundred years.¹ Indeed, it still rules us when we pronounce *urbane* and *divine*. A new vowel sound now first made itself heard in England; we find in the *Ancren Riwle* words like *joie*, *noise*, and *despoil*. This French invader was in process of time to drive the old English pronunciation of home-born words out of polite society; our lower classes indeed may sound *býle* (*pustula*) as our forefathers did, but our upper classes must call it *boil*.² A well-known French name is seen as 'Willam' (p. 340), and it is still often pronounced 'Willum.' We find *alas* for the first time: this is said to be a compound of the English *eala* and the French *hélas*; *alack* was to come later. The author of the *Ancren Riwle* foreshadows the inroad that French was to make even into the English *Paternoster*; in page 26 he translates, 'dimitte nobis debita nostra,' by 'forzif us ure *dettes*, al so ase we vorgiveð to ure *detturs*.' He uses the word *mesire*, where we should say *Sir*; Salimbene, who was born in Italy about the time that the *Ancren Riwle* was compiled, tells us that the Pope was always addressed by the Romans as, 'Tu, Messer;' and that the Emperor Frederick II. received the same title from his Southern Italians. When we find the word *cruelte*, we see at once that England has often preserved French words in a more uncorrupt shape than France herself has done.³

¹ One of these words, accented in the French way, is preserved in the old rimes, 'Mistress Mary, quite contrary.'

² Schoolboys may call *irritare* 'to ryle,' the grave Lord Keeper Guildford and his brother Roger North pronounced it *roil*.

³ We have kept the good old French *empress*; the French lost the word and had to go straight to the Latin for *imperatrice*.

We must turn to page 316, if we would know the source of 'to make a fool of myself;' we there find, 'ich habbe ibeon fol of me sulven' (concerning myself). In page 46 we find mention of 'a large creoiz;' this shows that the adjective was getting the meaning of *magnus* as well as of *prodigus*. The French *creoiz* was not to drive out the Danish *kross*; though the English *rood* was unhappily to vanish almost entirely. Many technical words of religion come in, such as *silence* and *wardein*; at page 42 we see the stages in the derivation of a well-known word, *antiphona*, *antempne*, *antefne*; *anthem* was to come later. At page 192 may be found the phrase *gentile wummen*.¹ We light upon *spitel* (hospital) and *mester*, afterwards corrupted into *mystery*, a confusion with the Greek word. At page 202 we see the source of 'he is but a *poor* creature;' for the term cowardice is there said to embrace the *poore iheorted*. The old French *garser* (page 258) supplied us with the word *garses*, that is, *gashes*. The old English *caser* (Cæsar) was altered into *kaiser*, a word lately brought to life again in our land by Mr. Carlyle. The letters *ea* had taken such fast root in the West, that even French words had to suit themselves to this peculiarly English combination; in page 58 we find our well-known *beast*. We light upon the source of our *Jewry*, as *Judea* is sometimes translated in our Bible, when we read at page 394 that God 'leide himsulf vor us ine Giwerie.' The first letter, a sound borrowed from France, shows us how we came to soften the old *brig* into *bridge*. At page 44 we

¹ This phrase, Thackeray tells us, was admired by Miss Honeyman more than any word in the English vocabulary.

see the French *crier* beginning to drive out the old English *gridan*. These kindred words are often found alongside each other in this Century; and unhappily it is usually the French one that has held its ground. It is now and then hard to tell whether some of our commonest words are home-born or of French growth, so great is the confusion between the Teutonic words brought to the Thames by Hengist, and the kindred words brought to the Seine by Clovis and afterwards borne across the channel by William the Conqueror. The kinsmanship in meaning and sound must have bespoken a welcome in England for these French strangers that follow.

Old English	French	Old English	French
Acofrian . . .	Recouvrir	Heard . . .	Hardi
Astundian . . .	Estonner	Hasti . . .	Hastif
Abeatan . . .	Abattre	Hereberg . . .	Herbier
Alecgan . . .	Aloyer	Hurlen . . .	Hareler
Ange . . .	Anguisse	Yrre. . . .	Ire
Bigalian . . .	Guiler	Lafian . . .	Laver
Biwrezen . . .	Bitraie	Laga . . .	Lei
Brysan . . .	Briser	Lagu . . .	Lac
Cempa . . .	Cham- pioun	Line. . . .	Ligne
Ceosan . . .	Choisir	Logian ¹ . . .	Loger
Dareð . . .	Dard	Miðla (Ice- landic) . . .	Mesler
Eaþ . . .	Eise	Nefe	Neveu
Feorme. . .	Ferme	Flatr (Ice- landic) . . .	Plat
Feorren. . .	Forain	Priss (Ice- landic) . . .	Pris
Frakele. . .	Fraile	Ric	Riche
Fýlan . . .	Defouler	Rypere . . .	Robeor
Geard . . .	Gardin	Solian . . .	Soillier
Gote. . . .	Goutière	Spendan . . .	Despender
Wise . . .	Guise		
Gesamnian. . .	Assembler		

¹ This has only a transitive sense.

Old English	French	Old English	French
Staðol . . .	Estable	Wearðan . . .	Guarder
Strið ¹ . . .	Estrif	Westan. . .	Guaster
Teld . . .	Tent	Wyrre . . .	Guerre
Trahtnian . . .	Traiter		

If it be true, as some tell us, that the mingling of the Teutonic and the Romance in our tongue make 'a happy marriage,' we see in the author of the *Ancren Riwle* the man who first gave out the banns.² He was, it would seem, a Bishop, well-grounded in all the lore that Paris or Rome could teach; and he strikes us as rather too fond of airing his French and Latin before the good ladies, on whose behalf he was writing. For sixty years or so no Englishman was bold enough to imitate the Prelate's style, at least, in a book. Those who weigh English authors of this age will find that, if we divide the Thirteenth Century into three equal parts, the first division will take in writers who have eight or ten obsolete English words out of fifty; the writers of the middle division have from five to seven obsolete English words out of fifty; and the writers of the last division have only three or four obsolete English words out of fifty.³

¹ The verb *strive* most likely comes from some overlooked *strithan*, as Theodore becomes Feodor in Russian. The Perfect in the *Ancren Riwle* is *strōf*, and a French word in English always takes a Weak Perfect.

² Cloth of gold, do not despise,
Though thou be matched with cloth of friese.
Cloth of friese, be not too bold,
Though thou be matched with cloth of gold.

It is not, I need hardly say, the words used by us in common with the Frisians, that I should call 'cloth of friese.'

³ The fifty words to be reckoned should be only substantives, adjectives, adverbs, and verbs.

Our store of homespun terms was being more and more narrowed. Compare Layamon's *Brut* with Robert of Gloucester's poem ; we are at once astounded at the loss in 1300 of crowds of English words, though both writers were translating the same French lines. It is much the same in the language of religion, as we see by comparing the *Ancren Riwle* with the Kentish sermons of 1290, published by Dr. Morris.¹ Now comes the question, what was the cause of the havock wrought in our store of good old English at this particular time ? One-seventh of the Teutonic words used here in 1200 seems to have altogether dropped out of written composition by the year 1290 : about this fact there can be no dispute. In the lifetime of Henry III., far more harm was done to our speech than in the six hundred years that have followed his death. I shall now try to answer the question just asked ; I write with some diffidence, since I believe that I am the first to bring forward the forthcoming explanation. I draw my bow ; it is for others to say if I hit the mark.

Few of us have an idea of the wonderful change brought about in Latin Christendom by the teaching of St. Francis. Two Minorite friars of his Century, the one living in Italy, the other in England, give us a fair notion of the work done by the new Brotherhood, when it first began to run its race. Thomas of Eccleston and Salimbene² throw a stronger light upon its

¹ *An Old English Miscellany* (Early English Text Society), p. 26.

² The work of the Englishman is in *Monumenta Franciscana*, published by the Master of the Rolls ; that of the Italian is in *Monumenta ad Provincias Parmensem et Placentinam pertinentia*, to be found in the British Museum.

budding life than do all the documents published by the learned Wadding in his *Annals of the Minorites*. Italy may claim the Founder; but England may boast that she carried out his work, at least for fourscore years after his death, better than any other land in Christendom. She gave him his worthiest disciples; the great English Franciscans, Alexander de Hales, Adam de Marisco, Roger Bacon, Duns Scotus, and Occam, were unequalled by any of their brethren abroad, with the two exceptions of Buonaventura and Lulli. Some of these men sought the mainland, while others taught in their school at Oxford: under the new guidance the rising University shot up with giant's growth, and speedily outdid her old rival on the Seine. The great Robert himself (he was not as yet known as *Lincolniensis*) lectured before the brethren at Oxford. English friars, being patterns of holiness, were held in the highest esteem abroad; when reading Salimbene's work, we meet them in all kinds of unlikely places throughout Italy and France: they crowded over the sea to hear their great countryman Hales at Paris, or to take a leading part in the Chapters held at Rome and Assisi. The gift of wisdom, we are told, overflowed in the English province.

It was a many-sided Brotherhood, being always in contact with the learned, with the wealthy, and with the needy alike. The English Friar was equally at home in the school, in the bower, in the hovel. He could speak more than one tongue, thanks to the training bestowed upon him. We may imagine his every-day life: he spends his morning in drawing up a Latin letter to be

sent to the General Minister at Oxford or Paris, and he writes much as Adam de Marisco did. The friar of this age has no need to fear the tongue of scandal ; so in the afternoon he visits the Lady of the Castle, whose dearest wish is that she may atone for the little weaknesses of life by laying her bones in the nearest Franciscan Church, mean and lowly though it be in these early days. He tells her the last news of Queen Eleanor's Court, points a moral with one of the new Lays of Marie, and lifts up his voice against the sad freaks played by fashion in ladies' dress. Their talk is of course in French ; but the friar, having studied at Paris, remarks to himself that his fair friend's speech sounds somewhat provincial ; and more than a hundred years later we are to hear of the school of Stratford atte Bowe. In the evening, he goes to the neighbouring hamlet, and holds forth on the green to a throng of horny-handed churls, stalwart swinkers and toilers, men who earn their daily bread by the sweat of their brows. They greedily listen when addressed in the uncouth English of their shire, English barely understood fifty miles off. Such burning words they never hear from their parish-priest, one of the old school. The friar's sermon is full of proverbs, tales, and historical examples, all tending to the improvement of morals.¹

A new link, as we see, was thus forged to bind all classes together in godly fellowship ; nothing like this

¹ This last sentence I take from Salimbene, who describes the new style of preaching practised by the friars his brethren. Italy and England must have been much alike in the Thirteenth Century in this respect.

Franciscan movement had been known in our island for six hundred years. The Old was being replaced by the New ; a preacher would suit his tales to his listeners : they cared not to hear about hinds or husbandmen, but about their betters.¹ He would therefore talk about ladies, knights, or statesmen ; and when dis- coursing about these, he must have been almost driven to interlard his English with a few French words, such as were constantly employed by his friends of the higher class. As a man of learning, he would begin to look down upon the phrases of his childhood as somewhat coarse, and his lowly hearers rather liked a term now and then that was a little above their understanding : what is called 'fine language' has unhappily always had charms for most Englishmen. It would be relished by burghers even more than by peasants. The preacher may sometimes have translated for his flock's behoof, talking of '*grith* or *pais*, *rood* or *croiz*, *steven* or *voiz*, *lof* or *praise*, *swikeldom* or *tricherie*, *stead* or *place*'.² As

¹ Our humbler classes now prefer the fictitious adventures of some wicked Marquis to all the sayings and doings of Mrs. Gamp or Mrs. Poyser.

² I take the following sketch from *Middlemarch*, III. 156 (published in 1872) :—

'Mr. Trumbull, the auctioneer . . . was an amateur of superior phrases, and never used poor language without immediately correcting himself. "Anybody may ask," says he, "anybody may interrogate. Any one may give their remarks an interrogative turn." He calls *Ivanhoe* "a very superior publication, it commences well." Things never *began* with Mr. Trumbull ; they always *commenced*, both in private life and on his handbills, "I hope some one will tell me—I hope some individual will apprise me of the fact."

Many of our early Franciscans must have been akin to Mr. Trumbull. Our modern penny-a-liners would say that the worthy

years went on, and as men more and more aped their betters, the French words would drive out the Old English words ; and the latter class would linger only in the mouths of upland folk, where a keen antiquary may find some of them still. So mighty was the spell at work, that in the Fourteenth Century French words found their way into even the Lord's Prayer and the Belief ; the last strongholds, it might be thought, of pure English. It was one of the signs of the times that the old *boda* made way for the new *prechur* ;¹ *prayer* and *praise* both come from France.

But the influence of the friars upon our speech was not altogether for evil. St. Francis, it is well known, was one of the first fathers of the New Italian ; a friar of his Order, Thomas of Hales, wrote what seems to me the best poem of two hundred lines produced in English before Chaucer.² This 'Luve ron,' addressed to a nun about 1250, shows a hearty earnestness, a flowing diction, and a wonderful command of rime ; it has not a score of lines (these bear too hard on wedlock) that might not have been written by a pious Protestant. Hardly any French words are found here, but the names of a string of jewels. English poets had hitherto made but little use of the Virgin Mary as a theme. But her worship was one of the great badges of the Fran-

auctioneer was a master of English, and a better guide to follow than Bunyan or Defoe.

¹ How often does the word *predicai* (prædicavi) occur in the journal of the Franciscan, who afterwards became Sixtus V. !

² *Old English Miscellany*, p. 93 (Early English Text Society). Dr. Morris thinks that the friar wrote in Latin, which was afterwards Englished.

ciscan Order ; and from 1220 onward she inspired many an English Maker. However wrong it might be theologically, the new devotion was the most poetical of all rites ; the dullest monk is kindled with unwonted fire, when he sets forth the glories of the Maiden Mother. To her Chaucer and Dunbar have offered some of their most glowing verse.

The first token of the change in English is the ever-waxing distaste for words compounded with prepositions. After 1220, these compounds become more and more scarce, though we have kept to this day some verbs which have *fore*, *out*, *over*, and *under* prefixed ; those beginning with *to* (the German *zer*) lived on for a long time before waning away. We have a second copy of Layamon's Brut, written, it is thought, soon after 1250. Scores of old words set down fifty years earlier in the first copy of 1205 had become strange in the ears of Englishmen ; these words are now dropped altogether. Some French words, unknown to Layamon, are found in this second copy.

We have an opportunity of comparing the old and the new school of English teachers, as they stood in the Middle of this Century. We find one poem, written shortly before 1250, about the time that Archbishop Edmund was canonized : this must have been composed by a churchman of the good old St. Albans' pattern, a preacher of righteousness after Brother Matthew's own heart. The rimer casts no wistful glance abroad, but appeals to English saints and none others ; he strikes hard at Rome in a way that would have shocked good Franciscans. He is an exception to the common

rule; for the proportion of English words, now obsolete, in his lines is as great as in those of Orrmin.¹ Most different is another poem, written in a manuscript not later than 1250. The Maker may well have been a Franciscan; he pours out his wrath on priests' wives and on parsons; he handles the sins of Jankin and Malkin in most homely wise. He has some French words that he need not have employed, such as *sire* and *dame* instead of *father* and *mother*; his proportion of obsolete English is far less than that which we see in the lines of his brother-poet.² I suspect that the *Ancren Riwle* (it still exists in many copies) must have been a model most popular among the friars, who perhaps did much to bring into vogue the French words with which it swarms.

About the year 1290, we find Churchmen becoming more and more French in their speech. Hundreds of good Old English words were now lost for ever, and the terms that replaced them, having been for years in the mouths of men, were at length being set down in manuscripts. The Life of a Saint (many such are extant, written at this time) was called a *Vie*. In that version of the Harrowing of Hell which dates from the aforesaid year, the transcriber has gone out of his way to bring in the words *delay*, *commandment* (this comes twice over), and *serve*: all these are crowded into five lines.³ Still more remarkable are the few and short Kentish sermons, translated from the French about the same time, 1290.⁴ Never were the Old and the New

¹ *Old English Miscellany*, p. 89.

² Do., p. 186.

³ Page 36 of Dr. Mall's edition.

⁴ *Old English Miscellany*, p. 26 (Early English Text Society).

brought face to face within narrower compass. We see the old Article with its three genders, *se, si, pet* (in Sanscrit *sa, sū, tat*), still lingering on in Kent, though these forms had been dropped everywhere else. On the other hand, we find about seventy French words, many of which, as *verray, defenden, signefiance, orgeilus, commencement*, were not needed at all. When reading the short sentence, 'this is si signefiance of the miracle,' our thoughts are at one time borne back to the abode of our earliest fore-fathers on the Oxus; at another time we see the fine language of the Victorian penny-a-liner most clearly foreshadowed. After 1290, we hardly ever find a passage in which the English words, now obsolete, are more than one-seventeenth of the whole;¹ the only exception is in the case of some Alliterative poem. This fact gives us some idea of the havock wrought in the Thirteenth Century.

But the friars of old did not confine themselves to preaching; all the lore of the day was lodged in their hands. Roger Bacon's life sets before us the bold way in which some of them pried into the secrets of Nature. One of the means by which they drew to themselves the love of the common folk was the practice of leechcraft; in the friars the leper found his only friends. The best scientific English treatise of the time of Edward the First is 'the Pit of Hell,' printed by Mr. Wright: this also deals with the shaping of the human frame.² There are in it about 400 long lines, containing forty French

¹ That is, leaving out of the calculation all but the 'weighty words.'

² *Popular Treatises of Science*, p. 132.

words: among them are *air* and *round*. It is strange to contrast the language of this with the obsolete English of a treatise on Astronomy, put forth three hundred years before, and printed in the same book of Mr. Wright's.

To these early forefathers of our leechcraft we owe a further change in our tongue. There are many English words for sundry parts and functions of the human frame, words which no well-bred man can use; custom has ruled that we must employ Latin synonyms. The first example I remember of this delicacy (it ought not to be called mawkishness) is in Robert of Gloucester, writing about 1300. When describing the tortures inflicted by King John on his subjects in 1216, and the death of the Earl Marshal on an Irish field in 1234, the old rimer uses Latin terms instead of certain English words that would jar upon our taste.¹ But a leech who flourished eighty years after Robert's time is far more plain-spoken, when describing his cures, made at Newark and London.² Indeed, he is as little mealy-mouthed as Orrmin himself. It was not, however,

¹ On this head there is a great difference between Germany and England. Teutonic words that no well-bred Englishman could use before a woman may be printed by grave German historians. See Von Raumer's account of the siege of Viterbo in 1243, *Geschichte der Hohenstaufen*. Of course I know that this does not prove Germans to be one whit more indelicate than Englishmen; custom is everything.

² John Arderne's Account of himself, *Reliquiae Antiquæ*, I. 191. Charles II. was the best bred Englishman of his time, yet he writes to his sister:—'Poor O'Nial died this afternoon of an ulcer in his guts.'—*Curry's Civil Wars in Ireland*, I. 308. So swiftly does fashion change!

until very late times that *perspiration* replaced in polite speech the English word akin to the Sanscrit *swéda*, or that *belly* was thought to be coarser than *stomach*.

Architecture was another craft in which the clergy took the lead; Alan de Walsingham by no means stood alone.¹ English words were well enough, when a cot or a farm-house was in hand; but for the building of a Castle or a Cathedral, scores of French technical words had to be called in: at Canterbury, William the Englishman doubtless employed much the same diction as his predecessor, William of Sens. Indeed, the new style of building, brought from France more than a hundred years before the time of these worthies, must have unfolded many a new term of art to King Edward's masons at Westminster. In our own day, the great revival of Architecture has led to a wonderful enlargement of diction among the common folk; every working mason now has in his mouth scores of words for the meaning of which learned men forty years ago would have searched in dictionaries.

The Preacher in his religious or secular character was not the only importer of French words. We must now consider three other agents who helped forward the great change—the Lady, the Knight, and the Lawyer.

Paris and Rouen were the oracles of the fair sex. These cities supplied articles of dress, wherewith the ladies decked themselves so gaily as to draw down the

¹ The clergy were also great engineers in war, as we read in the accounts of the Crusades against the Albigenses and Eccelin da Romano. The renowned Chillingworth wanted to play the same part at the siege of Gloucester in 1643.

wrath of the pulpit. One preacher of 1160 goes so far as to call smart clothing 'the Devil's mousetrap ;' yellow raiment and *blanchet* (a way of whitening the skin) seem to have been reckoned the most dangerous of snares to womankind, and therefore also to mankind.¹ In the Essex Homilies an onslaught is made upon the Priest's wife and her dress ; we hear of 'hire chemise smal and hwit, hire mentel grene, hire nap of mazere.'² The *Ancren Riwle* does not dwell on this topic of dress so much as might have been expected ; only a few French articles are there mentioned. A little later, the high-bred dames are thus assailed :

þeos prude levedies
þat luvyeþ drywories
And brekeþ spusynge,
For heore lecherye,
Nulleþ here sermonye
Of none gode þinge.³

In the days of Edward I., we find scores of French words, bearing on ladies' way of life, employed by our writers. Many were the articles of luxury that came from abroad ; commerce was binding the nations of Christendom together. The English *chapman* and *monger* now withdrew into low life, making way for the more gentlemanly foreigner, the *marchand*. Half of our trades bear French names ; simple hues like *red* and *blue* do well enough for the common folk, but our higher classes must have a greater range of choice ; hence come the foreign *scarlet*, *vermilion*, *orange*, and others.

¹ *Homilies*, First Series, p. 53. ² *Homilies*, Second Series, p. 163.

³ *Old English Miscellany*, p. 77.

The Knight had three great pleasures—war, hunting, and cookery. He at first lived much apart from the mass of Englishmen ; but the mighty struggle of the Thirteenth Century knit fast together the speakers of French and of English, the high and the low. One of the first tokens of this union is the Ballad on Lewes fight ; it may have been written by some Londoner, who uses a few French words, such as might have been picked up in the great Earl Simon's tent. Six years earlier, the Reformed Government had thought it worth while to publish King Henry's adhesion to the new system, in English, as well as in French and Latin. In the reign of Henry's son, the work of amalgamation went on at full speed. From this time dates the revival of the glories of England's host, which has seldom since allowed thirty years to pass without some doughty deed of arms, achieved beyond our borders ; for there were but few quarrels at home henceforward. Now it was that a number of warlike French romances were Englished, such as the *Tristrem*, the *Havelok*, the *Horn*, and, above all, the renowned *Alexander*.¹ Legends about King Arthur were most popular ; the Round Table became a household word ; and the adjective *round* grew to be so common, that it was in the end turned into a preposition, as we find in the *Alexander*. The word *adventure*, brought from

¹ Many French words must have been brought in, simply for the sake of the rimes, literally translated; thus in the *Floriz and Blancheflur* of about 1290 :—

‘banne sede be burgeis
bat was wel hende and curtais.’

France, was as well known in England as in Germany.¹ Our *per aventure*, having been built into the English Bible centuries later, is likely to last. Old Teutonic words made way for the outlandish terms *glory*, *renown*, *army*, *host*, *champion*. England was becoming, under her great Edward, the most united of all Christian kingdoms; the yeomen who tamed Wales and strove hard to conquer Scotland looked with respect upon the high-born circle standing next to the King. What was more, the respect was returned by the nobles: we have seen the tale of the Norfolk farmer at page 200; and this, I suspect, could hardly have happened out of England. France has always been the country that has given us our words for soldiering—from the word *castel*, brought over in 1048, to the word *mitrailleuse*, brought over in 1870. Englishmen of old could do little in war but sway the weighty axe or form the shield-wall under the eye of such Kings as Ironside or Godwine's son; it was France that taught us how to ply the mangonel and trebuchet.² Many hunting terms, borrowed from the same land, may

¹ Our word *adventurer* seems to be sinking in the mire. A lady told me the other day that she thought it unkind in Sir Walter Scott to call Prince Charles Edward 'the young Adventurer.' Thus, what but sixty years ago described a daring knight, now conveys to some minds the idea of a scheming knave. It is a bad sign for a nation, when words that were once noble are saddled with a base meaning. Further on, I shall call attention to the Italian *penitentia* and *virtus*.

² The Editor of *Sir John Burgoyne's Life*, in 1873, complains of the poverty of the English military vocabulary, when he talks of a *coup de main* and an *attaque brusquée*, Vol. II. 346. Even so late as 1642, we were forced to call in French and German engineers, at the outbreak of the Civil Wars.

be found in the Sir Tristrem. Several of the French words used in cookery may be read in the Lay of Havelok, who himself served for some time as a swiller of dishes: we here find *pastees*, *wastels*, *veneysun*, and many other terms of the craft; our common *roast*, *boil*, *fry*, *broil*, *toast*, *grease*, *brawn*, *larder* bear witness as to which race it was that had the control of the kitchen.

We have spoken of the Lady and the Knight; we now come to the Lawyer.¹ The whole of the Government was long in the hands of the French-speaking class. Henry II., the great organiser of English law, was a thorough Frenchman, who lived in our island as little as he could; the tribunals were in his time reformed; and the law-terms, with which Blackstone abounds (*peine forte et dure*, for instance), are the bequest of this age. The Roman law had been studied at Oxford even before Henry began to reign. The Legend of St. Thomas, drawn up about 1300, swarms with French words when the Constitutions of Clarendon are described; and a charter of King Athelstane's, turned into the English spoken about 1250, shows how many of our own old law terms had by that time been supplanted by foreign ware.² Our barristers still keep the old French pronunciation of their technical word *recōrd*; the *oyez* of our courts is well known.

¹ Those who administered the law were either churchmen or knights.

² Kemble, *Cod. Dip.*, v. 235. We here find *grantye*, *confirmye*, and *costumes*. We are therefore not surprised to learn, that few or none in 1745 could explain the old English law terms in the Baron of Bradwardine's charter of 1140, 'saca et soca, et thol et theam, et infangthief et outfangthief, sive hand-habend, sive bak-barand.'

The Chronicle of Robert of Gloucester, compiled about 1300, abounds in the words of law and government borrowed from France, words that still keep their hold upon us. The Sir Tristrem, translated in the North about thirty years earlier than Robert's work, is most interesting as giving us more than 200 French terms of war, hunting, law, leechcraft, religion, and lady's dress.

The mischief was now done; we must not be hard on Colonel Hamley, or on Blackstone, or on the compilers of the Anglican Prayer Book, or on the describer of a fashionable wedding in the Morning Post, or on the chronicler of the Lord Mayor's feast, or on the Editors of the Lancet and the Builder, for dealing in shoals of foreign terms; nearly six hundred years ago it was settled that the technical diction of their respective crafts must to a great extent be couched in French or Latin.¹ There were about 150 Romance words in our tongue before 1066, being mostly the names of Church furniture, foreign plants, and strange animals. About 100 more Romance words got the right of English citizenship before the year 1200. Lastly, 800 other Romance words had become common with our writers by the year 1300; and before these came in, many hundreds of good old English words had been put out of the way. Fearful was the havock done in the Thirteenth Century; sore is our loss: but those of us

¹ It was once my lot to treat of a code of law; I find, on looking over my book, that at least one half of my substantives, adjectives, adverbs, and verbs dealing with this subject, are of Latin birth; so impossible is it for the most earnest Teuton to shake off the trammels laid on England in the Thirteenth Century.

who love a Teutonic diction should blame, not Chaucer or Wickliffe, but the Franciscans of an earlier age; they, if I guess aright, were the men who wrought the great change in our store of words. The time of King Henry the Third's death is the moment when our written speech was barrenest; a crowd of English words had already been dropped, and few French words had as yet been used by any writer of prose or poetry, except by the author of the *Ancren Riwle*; hitherto the outlandish words had come as single spies, henceforward they were to come in battalions. I have already touched upon the French expressions that came in about 1300, and are now so common in our mouths; such as 'he used to go.'

These strangers, long before the Norman Conquest, had been forced to take an English ending before they could be naturalized. In the Twelfth Century, some of them took English prefixes as well; we find not only a word like *maisterlinges*, but also *bispused*. In Layamon's poem of 1205, we see our adverbial ending tacked on to a French word, as *hardiliche*. In the *Ancren Riwle*, a few years later, we find French adjectives taking the English signs of comparison, as *larger* and *tendrust*. In the last decade of the Thirteenth Century, French words were coming in a main. The *Alexander* (published by Weber), and Robert of Gloucester's *Chronicle*, both of which belong to this date, swarm with foreign terms, the bricks that were to replace our lost stone. It was now not only nouns, verbs, and adverbs that came hither from France; we see, in Robert's *Chronicle* (page 54), *save* used to express *præter*: 'save lym and lyf.' He

also shows us the first germ of our new word *because*. In page 24, he tells us that the Humber was so called, ‘*for þe cas þat Homber . . . þer ynne adreynt was*.’ He has also that most curious compound *pece-mele*. A new idiom is found in the Life of Becket, at page 40: ‘*he uper the poynte was to beo icast*.’ A still greater change is seen in the Alexander; the French word *round*, which had not taken root in England much before 1300, was used as a Preposition:

‘This is *round* the mydell erd.’—Page 29.

In the Life of Becket this word takes an English prefix, and becomes *around*. A great change was coming over England about the year 1300, from the Severn to the Wash; the old Teutonic sources of diction had been sadly dried up and could no longer supply all her wants; Germany was to have a happier lot, at least in speech. Nothing can more clearly set forth the inroad of the French than the following sentence, which is made up of words in the every-day use of the lowest among us:

‘*Of course I immediately just walked quite round the second of the walls, because perhaps it might have been very weak.*’

We should find it hard to change these foreign words in italics for Teutonic equivalents, without laying ourselves open to the charge of obsolete diction. England, too careless of her own wealth, has had to draw upon France even for prepositions and conjunctions. After reading such a sentence as the one above, we are less astonished to find words like *face*, *voice*, *dress*, *flower*, *river*, *uncle*, *cousin*, *pass*, *touch*, *pray*, *try*, *glean*,

which have put to flight the commonest of Teutonic words. Strange it is that these French terms should have won their way into our hovels as well as into our manor houses.

I give a few instances of Manning's use of French words ; his lines on Confirmation show plainly how much foreign ware we owe to the clergy. He sticks pretty close to the French poem he was translating, as in page 107, *une cote perece* is Englished by *a kote percede* ; and this gives us some idea of the number of new words that must have been brought in by translators. We see the terms *verry* (*verus*), *oure* (*hora*), *prayere*, *anoynt*, *age*, *renoun*, *morsel*, *tryfyl*, *savyoure*, *straitly*, *in vein* (*frustra*), *bewte*, *usurer*, *valeu*, *a fair*, *affynyte*, *sample*, *trespas*, *spyryt*, *revyle*, *moreyne* (*pestis*), *pestelens*, *veniaunce*, *hutch*, *tremle*. It may be laid down, that in his diction this writer of 1303 has more in common with us of 1873 than he had with any English poet of 1250.

A few other changes must be more specially pointed out. Hitherto Englishmen had talked of *cristendom*, but Robert (page 346) speaks of *crystyanyte*.

He has dropped the old word *syfernes*, and translates the kindred French *sobreté* by *soberte*, our *sobriety*.

He has both *verement* and *verryly* : the first in its foreign adverbial ending points to *mind*, the second in its English adverbial ending points to *lic* (*body*). In page 149 *charyte* stands for *alms*, coming from the French line, *la charite luy enveia*. In the same page, *nycete* stands for *folly*.¹

¹ This French word has had a most curious history in England. *Nice* stood for *foolish* down to about 1580 ; then it came to mean

In page 56, *joly* stands for *riotous*, as is seen by the context :

Yyf a man be of *joly* lyfe.

This French *jolif* is said to come from the Yule of the conquerors of Normandy.

In page 75, we see the word *party* get its modern sense :

Dys aperyng, yn my avys,
Avaylede to boþe *partyſ*.

In page 228, there is a piling up of French and English synonyms :

On many maner dyvers wyse.

In page 273, *en le geor* is turned into *yn þe chaunſel*.

In page 276, we find our *county court*, when he translates the French :

Seculer plai, cum est cunte.

Lay *courte*, or elles *counte*.

In page 100, *escharnir* is translated by *scorn*, the word used by Orrmin a hundred years earlier.

precise; and a hundred years ago it got the meaning of *pleasing*. Mrs. Thrale, in *Miss Burney's Diary*, is the earliest instance I can recollect of any one using *nice* in the last-named sense, in free every-day talk. The young lady of our time who is helped through her hoop at croquet by some deft curate, thinks to herself, 'O nice creature!' These are the very words that Chaucer, in his *Second Nun's Tale*, puts into the mouth of St. Cecilia, when that most outspoken of maidens wishes to call the Roman governor 'a silly brute.' *Nice* is now applied to a sermon, to a jam tart, to a young man; in short, to everything. The lower classes talk of 'nice weather.' We have become mere slovens in diction; the penny-a-liners now write about 'a splendid shout.'

In page 323, we see the beginning of what was to become a well-known English oath :

‘Ye,’ he seyde, ‘*graunte mercy.*’

In page 95, we see a sense that has been long given in England to the French word *touch*, ‘to speak of:’

Y touchede of þys yche lake.

In page 109, we see how liquid consonants run into each other :

What sey ge, men, of ladyys prude,
þat gone *traylyng* over syde?

This in the French is *trainant*. Thus Bononia became Bologna, and Lucera was sometimes written Nucera.

In page 229, *single* is opposed to *unmarried*; *simple* & *hom* is translated by *sngle knave*.

In page 4, we see how in the Danelagh French words as well as English underwent clipping. The French *enticer* loses its first syllable; and our lower orders still use this maimed verb :

þe fende and oure fleshe *tysyn* us þerto.

We saw how seventy years earlier *espier* became *spy* in Suffolk.

In page 9, a French impersonal Verb appears, ‘to repent him.’

In page 72, we see the unhappy French word, which has driven out the true English *afeard*, at least from polite speech. *Fu tant affraie* is there turned into *he was a frayde*. In this poem we also see the French

peyne driving out the English *pine*. At page 325, we light on the old *coverde* (convaluit); and at page 222, we see the new French form, *recovere*. But Robert writes 'to new,' not 'to renew.'

In page 30, *les tempestes cesserent* is translated by *tempest secede*; we have long confounded the sound of *c* with that of *s*. In page 358, we see that our *g* had been softened in sound, for Robert writes the word *mageste* (majestas). In this way *brig* got the sound of *bridge*.

In page 7, Robert translates the *deable*, the supposed idol of the Saracens, by *maumette* and *termagaunt*: both of these are as yet masculine in gender; Layamon had used them earlier.

In page 77, we see *terme eslū, certein, nome*, turned into *a certeyn day of terme*. But this *certain* was not used as an equivalent for *quidam* until Chaucer's time.

Our bard finds it needful to give long explanations in English rime of the strange words *mattok*, *sacrilege*, and *miner* (pages 31, 266, 331).

I have kept the greatest changes of all to the last; in page 321 we find a French Participle doing duty for a Preposition,

Passyng alle þyng hyt haþ powere.

And in page 180,

My body y take þe here to selle
To sum man as yn *bondage*.

This *bondage* is the first of many words in which a French ending was tacked on to an English root. So barren had our tongue become by the end of this un-

lucky Thirteenth Century, that we had to import from abroad even our terminations, if we wanted to frame new English nouns and adjectives. We were in process of time to make strange compounds like *godd-ess*, *for-bear-ance*, *odd-ity*, *nigg-ard*, *upheav-al*, *starv-ation*, *trust-ee*, *fulfil-ment*, *latch-et*, *wharf-inger*, *king-let*, *fish-ery*, *tru-ism*, *love-able*, *whims-ical*, *talk-ative*, *slumbr-ous*.¹ What a falling off is here! what a lame ending for a Teutonic root!

Desinit in pisces mulier formosa superne.

We were also to forget the good Old English adjectival *isc* or *ish*, and to use foreign endings for proper names like *Alger-ine*, *Gael-ic*, *Syri-ac*, *Chin-ese*, *Wykeham-ist*, *Wesley-an*, *Irving-ite*, *Dant-esque*.² Cromwell in his despatches talks of the *Lincoln-eers*.

By-and-by French prefixes drove out their English brethren, even when the root of the word was English; we are now doomed to write *embolden* and *enlighten*, and to replace the old *edniwian* by *renew*. *Mistrust* has been almost wholly driven out by *distrust*. We have happily two or three Teutonic endings still in use, when we coin new adjectives and nouns; one of these is *ness*. It had English rivals in full vigour at the end of the Fourteenth

¹ *Bowycr*, in Robert of Gloucester, may descend from some overlooked English *bog-er*, though *ier* is a French ending; there may be a confusion between the two endings. The worst compound I ever met with was *mob-ocracy*. I half fear to point it out, lest the penny-a-liners should seize upon it as a precious jewel. What a difference does the Irish ending *een* make when added to *squire*!

² In this last word the old Teutonic ending *isc* has gone from Germany to Italy, then to France, and at last to England.

Century, but they have now dropped out of use; what our penny-a-liners now call *inebriety* might in 1380 be Englished not only by Chaucer's *dronkenesse*, but by Wickliffe's *drunkenhede*, by Mirc's *dronkelec*, and by Gower's *drunkeshepe*.¹ Our lately-coined *pigheadedness* and *longwindedness* show that there is life in the good old *ness* yet. Such new substantives as *Bumbledom* and *rascaldom* prove that *dom* is not yet dead; and such new adjectives as *peckish* and *rubbishy* show a lingering love for the Old English adjectival endings.

More than one Englishman might when a child have given ear to the first Franciscan sermons ever heard in Lincolnshire, and might at fourscore and upwards have listened to the earliest part of the *Handlyng Synne*. Such a man (a true Nævius), on contrasting the number of Romance terms common in 1300 with the hundreds of good old Teutonic words of his childhood, words that the rising generation understood not, might well mourn that in his old age England's tongue had become strange to Englishmen.² But about this time, 1300, the Genius of our language, as it seems, awoke from sleep, clutched his remaining hoards with tighter grip, and thought that we had lost too many old words already. Their rate of disappearance between 1220 and 1290 had been

¹ Other roots, with all these four endings, may be found in *Stratmann's Dictionary*.

² As to the speech of religion, compare the Creed at page 138, with the description of Charity at page 198; yet there are but sixty years between them. In later times, Caxton says that he found an amazing difference between the words of his childhood and those of his old age: Hobbes and Cibber must have remarked the same, as to turns of expression.

most rapid, as may be seen by the Table at the end of this Chapter; some hundreds of those left were unhappily doomed to die out before 1520, but the process of their extinction was not speedy, as the same Table will show. After 1300, the Franciscans began to forsake their first love; one of the earliest tokens of the change was the rearing in 1306 of their stately new London Convent, which took many years to build, and where hundreds of the highest in the land were buried. It arose in marked contrast to the lowly churches that had been good enough for the old friars, the first disciples of St. Francis. Their great lights vanished from Oxford; the most renowned name she boasts in the Fourteenth Century is that of their sternest foe. About 1320 they were attacked in English rimes, a thing unheard of in the Thirteenth Century. We now learn that a friar Menour will turn away from the needy to grasp at the rich man's gifts; the brethren will fight over a wealthy friend's body, but will not stir out of the cloister at a poor man's death; they

‘ wolde preche more for a busshel of whete,
Than for to bringe a soule from helle out of the hete.’¹

These rimes were written about the date of Wickliffe's birth. The Franciscans had by this time done their work in England, though they were to drag on a sluggish life in our shires for two hundred years longer. Curious it is, that the time of their fiery activity coin-

¹ *Political Songs* (Camden Society), p. 331. Churchmen, lawyers, physicians, knights, and shopkeepers are all assailed in this piece.

cides exactly with the time of England's greatest loss in a philologer's eyes.¹

Robert of Brunne began his *Handlyng Synne*, as he tells us, in 1303 ; he must have taken some years to complete it. We possess it, not as he wrote it, but in a Southern transcript of 1360 or thereabouts ; even in this short interval many old terms had been dropped, and some of the bard's Norse words could never have been understood on the Thames. The transcriber writes more modern equivalents above those terms of Robert's, which seemed strange in 1360. I give a few specimens, to show the change that went on all through the Fourteenth Century :

Robert of Brunne, in 1303.	His Transcriber, about 1360.
Gros	Dred
wlatys	loþþ
wede (insanus)	made
wryghtes	carponters
were	kepe
mote (curia)	plete
ferly	wndyr
cele	godly
byrde (decet)	moste
estre	toune
yrk	slow
mayn.	strenkþ
harnes	brayn
grete.	wepte
whyle	tyme

Robert of Brunne, in 1303.	His Transcriber, about 1360.
yerne	desyre
rous	botte
qued	shrewe
aywhore.	ever more
wurþ þe	most
weyve	forsake
gate	wey
loþe	harme
he nam	he gede
he nam	he toke
stounde	tyme
rape	haste
kenne	teche
tarne	wenche
bale	sorow

¹ Happy had it been for Spain if her begging friars, about the year 1470, had been as sluggish and tolerant as their English brethren.

Robert of Brunne, in 1303.	His Transcriber, about 1360.	Robert of Brunne, in 1303.	His Transcriber, about 1360.
yn lowe . . .	fyre	rous . . .	proud wordys
layþ . . .	foule	aghte. . .	gode
fyn . . .	ende	hals }	nek
parmys . . .	guttys	swyer }	
mone . . .	warne	cuntek . . .	debate
warryng. . .	cursing	hote . . .	vowe
mysse . . .	fayle	ferde . . .	zede
wonde . . .	spare	raþe . . .	sone
dere . . .	harme	flytes. . .	chydep
teyl . . .	scorne	y-dyt. . .	stopyd
tyne . . .	lese	syde . . .	long
pele . . .	perche	awe . . .	dredre
myrke . . .	derke	dryghe . . .	suffre
seynorye . . .	lordshyp	wlate . . .	steyn

Some of Robert's words, that needed explanation in 1360, are as well known to us in 1873 as those where-with his transcriber corrected what seemed obsolete. Words will sometimes fall out of written speech, and crop up again long afterwards. Language is full of these odd tricks.¹ It is mournful to trace the gradual loss of old words. This cannot be better done than by comparing three English versions of the Eleven Pains of Hell: one of these seems to belong to the year 1250, another to 1340, another to 1420.² Each successive loss was of course made good by fresh shoals of French words. Steady indeed was the flow of these into English prose and poetry all through the Fourteenth Century, as may

¹ *Multa renascentur quæ jam cecidere, cadentque
Quæ jam sunt in honore vocabula, si volet usus.*

² *Old English Miscellany* (Early English Text Society), pp. 147, 210, 223.

be seen by the following Table. I take from each author a passage (in his usual style) containing fifty substantives, adjectives, verbs, and adverbs; and this is the proportion in which the words are employed:

		English Words that are now Obsolete	Romance Words
Old English Poetry, before 1066	.	25	—
Old English Prose, before 1066	.	12	—
Orrmin and Layamon, about 1200	.	10	—
Ancren Riwle, about 1220	.	9	—
Genesis and Exodus, Bestiary, about 1230	.	8	—
Owl and Nightingale, about 1240	.	7	—
Northern Psalter, about 1250	.	6	—
Proverbs of Hending, about 1260	.	5	—
Love song (page 156), about 1270	.	4	1
Havelok, Harrowing Hell, about 1280	.	4	2
Robert of Gloucester, about 1300	.	3	4
Robert Manning, in 1303	.	2	6
Shoreham, about 1320	.	3	3
Auchinleck Romances, about 1330	.	3	4
Hampole, about 1340	.	3	5
Minot, about 1350	.	3	6
Langland, in 1362	.	2	7
Chaucer (Pardoner's Tale), in 1390	.	2	8
Pecock in 1450	.	1	10
Tyndale, in 1530	.	—	12
Addison, in 1710	.	—	17
Macaulay, in 1850	.	—	25
Gibbon (sometimes)	.	—	44
Morris (sometimes) ¹	.	—	3

¹ I give specimens of the two last in my Seventh Chapter. They seem to be writing in two languages that have little in common.

CHAPTER V.

THE NEW ENGLISH.

(1303-1873.)

NONE of the great European literatures, as Hallam has said, was of such slow growth as the English; the reason is not far to seek. The French, Spanish, Provençal, Italian, Norse, and German literatures were fostered by high-born patrons. Foremost stand the great Hohenstaufens, Emperors of the Romans, ever August; then come Kings of England, of Norway, of Sicily, of Castile; Dukes of Austria, Landgraves of Thuringia, Counts of Champagne; together with a host of knights from Suabia, Tuscany, Provence, and Aragon. A far other lot fell to the English Muse; for almost three hundred years after 1066, she basked not in the smiles of King or Earl; her chosen home was far away from Court, in the cloister and the parsonage; her utterance was by the mouths of lowly priests, monks, and friars. Too long was she content to translate from the lordly French; in that language her own old legends, such as those of Havelok and Horn, had been enshrined for more than a hundred years. It was in French, not in English, that Stephen of Canterbury had preached

and Robert of Lincoln had rimed, good home-born patriots though they might be. In our island there was no acknowledged Standard of national speech; ever since 1120, each shire had spoken that which was right in its own eyes. We have seen how widely the Northern, the Midland, and the Southern dialects differed from each other; and this was remarked by Giraldus Cambrensis almost seven hundred years ago.¹ But not long after that keen-eyed Welshman's death, it might be seen that some great change was at hand. Of course, any dialect that was to hold the position once enjoyed by the Winchester speech, would have to win its way into London, Oxford, and Cambridge—towns that, after the year 1000, had become the heart and the eyes of England. Of these three, Cambridge lay within the bounds of the East Midland speech; her clerks, drawn to her from all quarters of the land, may have helped to spread abroad her dialect, such as we (it may be) see it in the Bestiary of 1230. To Cambridge came young Robert Manning, as he says himself.² That University, thronged as it must have been with lads from the North, West, and South, may have had her influence on his great work of 1303.

Had the most renowned of all Lincoln's Bishops been a writer of English, I should have given him a great share of credit for the Southern conquest achieved a hundred years after his death by the speech of his flock. But we must go much further back than his time, when

¹ He says that Devonshire best preserved King Alfred's speech.

² He there saw the future King Robert I. of Scotland, and his brother. See page 202 of this book.

essaying to account for the origin of our Standard English. The Danish settlers of 870 gave fresh life-blood to our race ; their pith and manliness have had, I suspect, a far greater share in furthering England's greatness than is commonly acknowledged. Much do we owe to the Scandinavian cross in our breed. They could not, it is true, keep their Kings upon the English throne ; but their Norse words by slow degrees made their way into every corner of the land : we have seen how under King John many of the terms, employed by this pushing and enterprising race, took root in distant counties like Worcestershire and Dorset, where there never was a Danish settlement. Often has a Danish word become confused with an Old English word, as in the case of the verbs *beita* and *beatan* : often has a Danish word altogether driven out an Old English word, closely akin to Sanscrit. Thus the Scandinavian *draumr* (somnia), corrupted into *dream* in Suffolk, has altogether made an end of the older *sweven* ; and the former word has moreover become confounded with the English *dream*, which of old meant nothing but *sonitus* or *cantus* : the sense of these Latin words has long vanished from *dream* as we now employ it.

It may often be remarked that one form of a great speech drives another form before it. Thus, in our own day, the High German is always encroaching on its Northern neighbour the Low German ; and the Low German, in its turn, is always encroaching upon its Northern neighbour the Scandinavian. Something of the like kind might have been seen in England six hundred years ago ; but with us the Dano-Anglian speech

of the Midland was working down Southwards towards London and Oxford all through the Thirteenth Century. Its influence may be seen so early as the Essex Homilies of 1180; many years later we find a still clearer token of the change. In some hundred Plural substantives that had been used by Layamon soon after 1200, the Southern ending in *en* was replaced by the Midland ending in *es*, when Layamon's work came to be written out afresh after 1250. East Midland works became popular in the South, as may be seen by the transcript of the Havelok and the Harrowing of Hell. In the Horn, a Southern work, we find the Present Plural *en* of the Midland verb replacing the older Plural in *eth*. In the Alexander (perhaps a Warwickshire work) the Midland *I, she, they, and beon* encroach upon the true Southern *ich, heo, hi, and beoth*. Even in Kent we find marks of change: in the sermons of 1290 the contracted forms *lord* and *made* are seen instead of *louerd* and *maked*. Already *mid* (cum) was making way for the Northern *with*. This was the state of things when the Handlyng Synne was given to England soon after 1303; it was believed, though wrongly, to be the translation of a work of Bishop Robert's, and it seems to have become the great pattern; from it many a friar and parson all over England must have borrowed the weapons wherewith the Seven Deadly Sins (these play a great part in English song) might be assailed. Another work of Robert Manning's is entitled Medytacyuns of the Soper of our Lorde, a translation from Buonaventura, the well-known oracle of Franciscans abroad.¹ The popularity of these works of the Lincoln-

¹ Why has not this work been printed long ago ?

shire bard must have spread the influence of the East Midland further and further. We know not when it made a thorough conquest of Oxford, the great stronghold of the Franciscans ; but its triumph over the London speech was most slow, and was not wholly achieved until a hundred and sixty years after Manning's first work was begun. That poet, as may be seen by the Table at the end of the foregoing chapter, heralded the changes in English, alike by his large proportion of French words and by his small proportion of those Teutonic words that were sooner or later to drop.

The following examples will show how the best English of our day follows the East Midland, and eschews the Southern speech that prevailed in London about the year 1300. *A* is what Manning would have written ; *B* is what was spoken at London in Manning's time.

A. But she and thei are fyled with synnes, and so I have sayd to that lady eche day ; answer, men, is hyt nat so ?

B. Ac heo and hi beoth ifuled mid sunnen, and so ichabbe iseid to thilke levedy uche day ; answereth, men, nis it nought so ?

The last sentence is compiled mainly from the works of Davie, of whom I gave a specimen at page 209. It is interesting to see what the tongue of London was thirty years before her first great poet came into the world.

It may seem strange that England's new Standard speech should have sprung up, not in Edward the First's Court, but in cloisters on the Nen and the Welland. We must bear in mind that the English Muse, as in the tale

of the Norfolk bondman, always leaned towards the common folk ; it was the French Muse that was the aristocratic lady.¹ As to Edward, he was in the main a truly national King, and what we owe to him is known far and wide ; but one thing was wanting to his glory—he never made English the language of his Court, sore worried though he was by Parisian wiles. Our tongue had to plod on for about forty years after his death, before it could win Royal favour. The nobles still clave to the French : the struggle for mastery between the Romance and the Teutonic lasted for about a hundred and twenty years in all. In 1258 a proclamation in English was put forth, the first Royal acknowledgment of the speech of the lowly ; about 1380 the Black Prince, lately dead, was mourned in French poems compiled by Englishmen ; and these elegies seem to be almost the last effort of the tongue which had been the fashion at Court for three centuries, and in which Langtoft had sung the deeds of Edward the First. Robert of Gloucester could say in 1300 that England was the only country that held not to her own speech, her 'high men' being foreigners.² This reproach was taken away fifty years later. By that time it was becoming clearer and clearer that a New Standard of English had arisen, of which Robert Manning was the patriarch ; much as Cadmon had been the great light of the Northern Anglian that had fallen

¹ The poet of 1220 (*Old English Miscellany*, p. 77) goes over all the classes of society, and pronounces that the *bonde* (colonus) has the best chance of escaping the grip of 'Satanas the olde.'

² Robert might have found the same phenomenon in parts of Hungary. I have quoted his words at page 206.

before the Danes, and as Alfred had been the great light of the Western Saxon that had fallen before the Frenchmen. Throughout the Fourteenth Century the speech of the shires near Rutland was spreading in all directions ; it at length took possession of Oxford and London, and more or less influenced such men as Wycliffe and Chaucer. Gower, when a youth, had written in Latin and French ; when old, he wrote in English little differing from that of Manning. This dialect moreover made its way into the North : let any one compare the York Mysteries of 1350 with the version of them made forty years later, and he will see the influence of the Midland tongue.¹ The Western shires bordering on North Wales had long employed a medley of Southern and Northern forms ; these were now settling down into something very like Manning's speech, as may be seen in the romance of William and the Werwolf.² Kent, Gloucestershire, and Lancashire were not so ready to welcome the dialect compounded in or near Rutland ; their resistance seems to have lasted throughout the Fourteenth Century ; and Langland, who wrote Piers Ploughman's Vision after the year 1362, holds to the speech of his own Western shire. He was the greatest genius that had as yet employed English, though he was soon to be outdone, perhaps in his own lifetime. Chaucer has given us a most spirited sketch of the

¹ *Garnet's Essays*, p. 192 : *swylke*, *alane*, and *sall* are changed into *suche*, *allone*, and *shalle* ; and other words in the same way. *p* is here corrupted into *y* ; *yat* stands for *þat*. Many still write *y^e* for *the*.

² See Page 205.

Yorkshire speech as it was in his day.¹ The Northern English had become the Court language at Edinburgh. The Southern dialect, the most unlucky of all our varieties, gave way before her Mercian sister: Dane conquered Saxon. After Trevisa wrote in 1387, no purely Southern English work, of any length, was produced for almost five hundred years.² Shakespere, in his *Lear*, tries his hand upon the Somersetshire tongue; and it also figures in one of the best of the Reformation ballads to be found in Bishop Percy's collection. But Mr. Barnes in our own day was the first to teach England how much pith and sweetness still lingered in the long-neglected homely tongue of Dorset; it seems more akin to Middle English than to New English.³

A few improvements, not as yet brought from the North, were still wanting; but now at last our land had a Standard tongue of her own, welcome alike in the Palace and in the cottage. King Edward the Third, not long after Cressy, lent his countenance to the mother-tongue of his trusty billmen and bowmen. He in 1349 had his shield and surcoat embroidered with his own motto, on this wise:

‘Hay, hay, the wythe swan,
By Godes soule, I am thy man.’

¹ The Southerner, on entering Leeds, still reads the old Northern names of Kirkgate and Briggate on two great thoroughfares. May the Leeds magistrates have more wit than those of Edinburgh, whom Scott upbraids for affectation in substituting the modern *Square* for the ancient *Close*!

² Audlay, the blind Salopian of 1420, has a mixture of Southern and Midland forms.

³ We there see the true old Wessex sound of *ea*.

His doublet bore another English device : 'it is as it is.'¹ Trevisa says that before the great Plague of 1349 high and low alike were bent on learning French ; it was a common custom : 'but sith it is somedele chaunged.' In 1362 English was made the language of the Law-courts ; and this English was neither that of Hampole to the North of the Humber, nor that of Herebert to the South of the Thames. Our old freedom and our old speech had been alike laid in the dust by the great blow of 1066 : the former had arisen once more in 1215 and had been thriving amain ever since ; the latter was now at last enjoying her own again.

After this glance at Kingly patronage, something almost unknown hitherto, we must now throw a glance backward, and mark the changes since the *Handlyng Synne* had been given to the world. Many writers, both in prose and in rime, had been at work in the first half of the Fourteenth Century : of their pieces I have already given some specimens. *Forme-fader, ganed, hyrwe, ilic, iseowed, ileaned, lawerce, ofþurst, sēli, isniēpet, spinnere, tæppet, þridde* were now turned into *forefader, yáned* (yawned), *harew,² aliche, isewed* (the participle of the Latin *suere*), *ilend,³ larke, athurst, sili, ismōþed* (smoothed), *spīre* (spider), *tippet, pirde*. There are new words and forms such as *awkward, bacward, tall, until, ded as a dore-nail, a biwey* (bye-way). The most startling are *turn up swa doune* (upside down) in Hampole, and *she-beast* much

¹ Warton gives the Wardrobe Account, in Latin, with Edward's directions for his devices.—*History of English Poetry*, II. 32. (Edition of 1840.)

² It must have been confounded with the Norse *harfr*.

³ Chaucer turned this into *ilent*, our *lent*.

about the same time.¹ Layamon's *no* (nec) becomes *nor*, in the Salopian poem quoted at page 205; this is shortened from *nother*. *Reule*, having long been a substantive, now becomes a verb, and we see *ine mēne time*. The form *graciouser*, in the *Ayenbite*, is one of the last attempts to force the English sign of comparison on a French adjective ending in *ous*. The old *dysig* (stultus) gets our modern sense of *dizzy*; and Langland's *kill* (occidere) replaces the old *cwell*, which now has only the meaning of *opprimere*.

A curious poem, the Debate of the Carpenter's Tools (Hazlitt's Collection, I. 88), is the compilation that best represents Manning's style; it seems to have been written about 1340, and must belong to the Rutland neighbourhood: it certainly has a dash of the Northern speech. I give a few lines as a link between Manning and Mandeville.

Bot lythe to me a lytelle space,
 I schall gow telle all the case,
 How that they wyrke fore ther gode,
 I wylle not lye, be the rode.
 When thei have wroght an oure ore two,
 Anone to the ale thei wylle go,
 And drinke ther, whyle thei may dre:
Thou to me, and I to the.
 And seys the ax schall pay fore this,
 Therefore the cope ons I wylle kys;
 And when thei comme to werke ageyne,
 The belte to hys mayster wylle seyne:
 'Mayster, wyrke no oute off resone,
 The dey is *vary* longe of seson.'²

¹ It is found under the form of *ho-besteg*, in the Lancashire poem quoted at page 204.

² In this last line, we have the first use of our foreign *very* (valdè),

We now hail the first writer of New English prose. I give in my Appendix a specimen of Sir John Mandeville: it is strange to think that he is separated by only a score of years or so from the compiler of the *Ayenbite of Inwit*.¹ The travelled knight was born at St. Albans, and went abroad in 1322. We may look upon his English as the speech spoken at Court in the latter days of King Edward III.; high and low alike now prided themselves upon being Englishmen, and held in scorn all men of outlandish birth. The earlier and brighter days of King Harold seemed to have come back again; Hastings had been avenged at Cressy, and our islanders found none to match them in fight, whether the field might lie in France, in Spain, or in Italy. King Edward was happy in his knights, and happy also in the men whom he could employ in civil business, men like Wycliffe and Chaucer. Mandeville's language is far more influenced by the Midland forms than that of Davie had been fifty years earlier; in the new writer we find *sche*, *I*, *thei*, *theirs*, *have*, *are*, and *ben*, forms strange to the Thames, at least in 1300; the Southern ending of the Third Person Plural of the Present tense is almost wholly dropped, being replaced by the Midland ending in *en*; even this is sometimes clipped, as also is the *en* of the Infinitive, and the Prefix of the Past Participle. A hundred years would have to pass before these hoary old

which appears next in Yorkshire letters of 1450; it was a long time making its way to London, though Chaucer uses it as an adjective. In the above poem we meet the expression 'reule the roste.'

¹ I have given a specimen of this at page 208.

relics could be wholly swept away from Standard English. The corruption first seen in 1220, whereby *most dreadful* replaced the old Superlative, is sown broadcast over Mandeville's works. He has the new form, *houshold*. The Northern *same* (*idem*), so sparingly employed of yore even in the North, is now found instead of *ilk*; *ask* instead of *axe*, *ren* (*currere*) instead of *urn*, *chough* instead of *chog*, *mordrere* instead of *murperere*. *Ayens* now takes a *t* at the end, in the true English style, and becomes *ayenst* (*contra*). The old forms *dwerghes*, *o ferrom*, *thilke*, *overthwart*, are still kept. There are barely more than fifty obsolete English words in the whole of Mandeville's book, though it extends over 316 printed pages. It was wonderfully popular in England, as is witnessed by the number of copies that remain, transcribed within a few years of the worthy knight's death.¹ Few laymen had written in English, so far as can be known, since King Alfred's time.

We now find a University lending its sanction to the speech of the common folk. In 1384, William of Nassington laid a translation into English rimes before the learned men of Cambridge. The Chancellor and the whole of the University spent four days over the work; on the fifth day they pronounced it to be free from heresy and to be grounded on the best authority. Had any errors been found in it, the book would have been burnt at once.² For the last thirty years there had been a great stirring up of the English mind;

¹ See Halliwell's edition of it, published in 1866.

² *Thornton Romances* (Camden Society), p. xx.

many works on religion had been put forth both in the North and the West.¹

Having spoken of Cambridge, I next turn to Oxford, which had been lately roused by the preaching of Wickliffe ; she was now glowing with a fiery heat unknown to her since the days of the earlier Franciscans. The questions at this time in debate had the healthiest effect upon the English tongue, though they might jar upon Roman interests. Wickliffe, during his long residence in the South, seems to have unlearned the old dialect he must have spoken when a bairn on the banks of the Tees. His first childish lessons in Scripture were most likely drawn from the legends of the *Cursor Mundi*.² He was now bestowing a far greater blessing upon his countrymen, and was stamping his impress upon England's religious dialect, framed long before in the *Ancren Riwle* and the *Handlyng Synne*. In reading Wickliffe's version of the Bible, of which so many scores of manuscripts have been happily snatched from Roman fires, we are struck by various peculiarities of speech in which he differs from Mandeville and Chaucer. In these we have followed him. The greatest is the Dano-Anglian custom of clipping the prefix to the Past Participle, as *founden* instead of *yfunden*. He sometimes, although most seldom, clips the ending of the Plural of the Imperative, as in Herod's request to the wise men :

‘ Whan yee han founden, telle ayein to me.’

¹ The Editors of *Wickliffe's Bible* give specimens of many of these treatises.

² This most popular work (about 1290) exists both in Northern and other forms of English.

If he has now and then the Northern *theire* (illorum), he employs *thilke* (iste), and has both *ilk* and *same*; *whiche*, *eche*, *suche*, and *myche*, all occur in his writings. He still uses the old *sum man* for *quidam*, but this was soon to drop, and to be replaced by *a certain man*. He has one peculiarity that may be still found in Yorkshire; the Old English *butan* (nisi) is not enough for him, but he turns it into *no but*. In Mark xvi. 5, he has *a gong oon*, instead of the old Accusative *ānne geongne*; the *oon* (one) seems to stand for *wight*; the phrase is common enough with us. He corrupts Orrmin's *þu wass* into *thou wast* (Mark xiv. 67); the old form was kept by Roy 150 years later. He also corrupts a Strong Perfect now and then, as, '*thou betokist*' (Mat. xxv. 20). He speaks of '*thi almes*', not '*thine alms*' (Mat. vi. 4). We see our well-known *yea, yea*; *nay, nay* (the Gothic *ya* and *ne*). Wickliffe has both the old *windewe* and the new *winewe*, our *winnow*. He has *shipbreche*, which had not yet become *shipwreck*, a strange corruption. We find also *debreke* (Mark i. 26), one of the first instances of a French preposition being prefixed to an English root; *renew* and *dislike* were to come long afterwards. A remnant of the older speech lingers in his *nyle ye drede* (fear not); we still say *willy, nilly*. *Hys efen-peowas* was in 1380 turned into *his even servauntis*; but this most useful prefix, answering to the Latin *con*, was soon to drop. To express *forsitan*, he uses *by hap* and *happily* (our *haply*). The Old English *reafung* is with him *raveyn* (our *ravening*).

The great English Reformer clave far too closely to the idioms of the Latin Vulgate, whence he was trans-

lating ; he therefore produced English by no means equal to that of the year 1000. Thus he will not say, that 'it thundered,' as the English writer of the Tenth Century wrote ; but puts, 'the cumpany seide thundir to be maad.' One of his most un-Teutonic idioms is, 'he seith, I a vois of the crying in desert.' Again, Wickliffe writes, 'Jhesu convertid, and seyng hem suwyng him.' Tyndale handles this far better : 'Jesus turned about, and sawe them folowe.' We now happily keep *sue* to the law courts ; and we may also rejoice that the earlier Reformer's diction was improved upon in other respects a hundred and fifty years later ; we have thus been saved from such phrases as, 'I am sent to *evangelise* to thee thes thingis ;'¹ 'to *zyve* the *science* of helthe to his peple ;' 'if I schal be *enhaunsid* (lifted up) fro the erthe ;' 'it *perteyned* to him of nedy men ;' 'Jhesus *envyraunyde* (went about) al Galilee ;' 'Fadir, *clarifie* thi name ;' 'he hath *endurid* (hardened) the herte ;' 'my *volatilis* (fatlings) ben slain ;' 'he that hath a *spousesse* (bride).' On the other hand, we have preferred Wickliffe to Tyndale in sundry passages.

WICKLIFFE.

Sone of perdicoun.
It is good us to be here.
Entre thou in to the joye of
thi lord.
I shulde have resceyved with
usuris.
Thou saverist nat tho thingis,
&c.

TYNDALE.

That lost chylde.
Here is good beinge for us.
Go in into thy master's joye.
Shulde I have receaved with
vaantage.
Thou perceavest nott godly
thynges.

¹ This first brought in the Greek ending *ize*, of which we have become so fond. What a mongrel word is *proctorize*!

Purvey, after referring to Bede and Alfred as translators of the Bible 'into Saxon, that was English, either comoun langage of this lond,' writes thus: 'Frenshe men, Beemers, and Britons han the bible, and othere bokis of devocioun and of exposiciooun, translatid in here modir langage; whi shulden not English men have the same in here modir langage, I can not wite, no but for falsenesse and necgligence of clerkis, either for oure puple is not worthi to have so greet grace and gifte of God, in peyne of here olde synnes. God for his merci amende these evele causis, and make our puple to have and kunne and kepe truli holi writ, to liif and deth !'¹ Purvey and his friends stand out prominently among the writers, who settled England's religious dialect; few of the words used in the Wickliffite version have become obsolete within the last five hundred years. The holy torch was to be handed on to a still greater scholar in 1525; for all that, Wickliffe is remarkable as the one Englishman who in the last eleven hundred years has been able to mould Christian thought on the Continent; Cranmer and Wesley have had small influence but on English-speaking men.

Wickliffe had much help from Purvey and Hereford. The latter of these, who translated much of the Old Testament, strove hard to uphold the Southern dialect, and among other things wrote *daunster*, *syngster*, after the Old English way. But the other two translators leant to the New Standard, the East Midland, which was making steady inroads on the Southern speech. They write *daunseresse*, *dwelleresse*, &c., following Robert

¹ *Wickliffite Versions* (Forshall and Madden), p. 59.

of Brunne, who first led the way to French endings fastened to English roots. They also write *ing* for the Active Participle, where Hereford writes the old *ende*; they do not follow him in employing the Southern Imperative Plural. In the Apology for the Lollards (Camden Society) there is a strong dash of the Northern dialect. If Wickliffe were the writer, he must have here gone back to the speech of his childhood far more than in his Scriptural translations. In this Apology there are 94 obsolete English words.

The last half of the Fourteenth Century employed many of the phrases that live for ever in the English Bible and Prayer Book. We find such expressions as *albeit, surely, passing rich, during, on this condition that, considering this, as to this, with one accord, to that ende that, touching these things, enter in, under colour of, that is interpreted, if so be that, oft time, according as, in regard of, upon a time, ensaumple, rebuke, she-wolf, outrely* (utterly), *go a begging, whereas, because.* The Lord's Prayer took its shape much as we have it now, Wickliffe employing in its latter part the French words *dettours, temptacioun, delyvere.* I pass on to the Belief, that other stronghold of wholesome English; and I give a few other forms of this age, now embodied in our Prayer Book. I take the following from a Primer of the year 1400.¹ We see that the speech of Religion was being moulded into the shape which has come down to us in the Anglican Prayer Book; little remained to

¹ *Blunt's Key to the Prayer Book*, Edition of 1868, page 4. The first piece seems to be East Anglian.

be done in the way of change. The Creed may be compared with the one of 1250, printed in page 145 of my work :

‘ I bileve in god, fadir almygti, makere of hevene and of erthe: and in iesu crist the sone of him, oure lord, oon alone : which is conceyved of the hooli gost ; born of marie maiden : suffride passioun undir pounce pilat : crucified, deed, and biried : he went doun to hellis : the thridde day he roos agen fro deede : he steig to hevenes : he sittith on the right syde of god the fadir almygti : thenns he is to come for to deme the quyke and deede. I believe in the hooli goost : feith of hooli chirche : communyng of seyntis : forgyveness of synnes : agenrisyng of fleish, and everlastynge lyf. So be it.’

PREIE WE. FOR THE PEES.

‘ God of whom ben hooli desiris, rigt councels and iust werkis : gyve to thi servantis pees that the world may not geve, that in our hertis govun to thi commandementis, and the drede of enemys putt awei, oure tymes be pesible thurgh thi defendyng. Bi oure lord iesu crist, thi sone, that with thee lyveth and regneth in the unitie of the hooli goost god, bi all worldis of worldis. So be it.’

‘ God, that taughtist the hertis of thi feithful servantis bi the lightynge of the hooli goost : graunte us to savore rightful thingis in the same goost, and to be ioiful evermore of his counfort. Bi crist our lorde. So be it.’

‘ Almyghti god, everlastynge, that aloone doost many wondres, schewe the spirit of heelful grace upon bisschopes thi servantis, and upon alle the congregacion

betake to hem : and gheete in the dewe of thi blesyng
that thei plese evermore to the in trouthe. Bi crist
oure lord. So be it.'

HOLY MATRIMONY.

(From a Manual of 1408.)

'Lo breyren and sustren her we beon comyn to gedre
in ye worsship of god and his holy seintes in ye face of
holy chirche to joynen to gedre yuse tweyne bodies yat
heynforward yei be on body in ye beleve and in ye lawe
of god for te deserven everlastynge lyf wat so yei han
don here byfore. Wherfore i charge you on holy
chirche byhalf all yat here bes yat gif eni mon or
womman knownen eny obstacle prevei or apert why yat
ye lawefully mowe nogt come to gedre in ye sacra-
ment of holy churche sey ye now or never more.'¹

(From another Manual, rather older, of the Fourteenth
Century.)

'Also I charge you both, and eyther be your selfe, as
ye wyll answer before God at the day of dome, that yf
there be any thynge done pryvely or openly, betwene
your selfe: or that ye knowe any lawfull lettyng why
that ye may not be wedded togyther at thys time: say
it nowe, or we do any more to this mater.'

'N.—Wylt thou have this man to thy husbande,
and to be buxum to him, serve him and kepe him in

¹ Here we see the Southern *sustren*, the Midland *beon*, and the
Northern *bes*.

sykenes and in helthe: And in all other degrese be unto hym as a wyfe should be to hir husbande, and all other to forsake for hym: and holde thee only to hym to thy lyves end? *Respondeat mulier hoc modo:* I wyll.

‘I N. take the N. to my weddyd husbonde to have and to holde fro thys day for bether, for wurs, for richer, for porer, in sykenesse and in helthe, to be bonour and buxum in bed and at bort: tyll deth us departe yf holy chyrche wol it ordeyne: and ther to I plycht the my trouth.

‘With this rynge I wedde the, and with this gold and silver I honoure the, and with this gyft I honoure the. In nomine Patris: et Filii: et Spiritus Sancti. Amen.’

The middle of the Fourteenth Century was the time when English, as it were, made a fresh start, and was prized by high and low alike. I take what follows from an old Lollard work, put forth about 1450 and printed eighty years later, when the term *Lollard* was being swallowed up by the term *Lutheran*: ‘Sir William Thorisby archebishop of Yorke¹ did do draw a treatyse in englishe by a worshipfull clercke whose name was Gatyke, in the whiche were conteyned the articles of beleve, the seven dedly synnes, the seven workes of mercy, the X commaundmentes. And sent them in small pagines to the commyn people to learne it and to knowe it, of which yet many a copye be in england. . . . Also it is knownen to many men in ye tyme of King Richerd ye II. yat into a parlement was put a bible

¹ This Prelate, in 1361, began the choir of York Minster.

(bill) by the assent of II archbisshops and of the clergy to adnulle the bible that tyme translated into Englishe with other Englishe bookes of the exposicion off the gospells; whiche when it was harde and seyn of lordes and of the comones, the duke of Lancaster Jhon answered thereto ryght sharply, sayenge this sentence: We will not be refuse of all other nacions; for sythen they have Goddes law whiche is the lawe of oure belefe in there owne langage, we will have oures in Englishe whosoever say naye. And this he affermyd with a great othe. Also Thomas Arundell Archebishoppe of Canterbury sayde in a sermon at Westmester at the buryenge of Quene Anne, that it was more joye of here than of any woman that ever he knewe. For she an alien borne hadde in englishe all the IIII gospels with the doctours upon them. And he said that she had sent them to him to examen and he saide that they were good and trewe.¹ Here we see that English had kept its ground in the Palace; an intrusion which would have seemed strange, I suspect, to Edward the Second, the grandfather of stout Duke John. Not long after the Duke's death, an inscription in English was graven upon the brass set up in Higham Ferrars church to the memory of Archbishop Chicheley's brother.

We have seen what was the language of the Church in the days of Richard II.; we now turn to the speech of the Court. England had the honour of giving birth to one of the two great poets of the Middle Ages, of the

¹ Arber's Reprint of *Rede me and be nott wrothe*, page 176. In page 157 will be found a Fifteenth Century pun: the endowing of the clergy should be called 'all amiss,' rather than 'almes.'

two bright stars that enlighten the darksome gap of fourteen hundred years between Juvenal and Ariosto. Dante had been at work upon the loftiest part of his *Divina Commedia* at the precise time that Manning was compiling his *Handlyng Synne*, the first thoroughly-formed pattern of the New English; the great Italian was now to be followed by a Northern admirer, of a somewhat lower order of genius indeed, but still a bard who ranks very high among poets of the second class. Chaucer was born at London, a city that boasts a more tuneful brood than any single spot in the world; for this early bard was to have for his fellow-townsmen Spenser, Milton, Pope, and Byron. Never has English life been painted in more glowing hues than by Chaucer; his lines will be more long-lived than the frescoes of Orcagna, which are dropping off the Pisan cloister; though poet and painter belong to the same date.

Chaucer has many new forms; such as *gossib* (as well as *godeib*), *harwed* instead of the old *heredede*, *arowe* (*sagitta*) instead of *arwe*. He led the fashion of doubling the vowel *o*, for he has both the old *stōl* and the new *stool*. He turns the old *tōh* into *tough*, *akern* into *acorn*. Indeed there are whole sentences in his writings, especially in the Parson's prose sermon, that need but the change of a few letters to be good modern English, spelling and all. He follows Manning's way of writing *syn*, or rather *sin*, for *quoniam*. In one of the earliest sentences of the Parson's attack on Pride, we find the words, '*those bountees that he hath not;*' but this corruption as yet comes very seldom.

We see many new phrases like, *what ails him? now*

a dayes, belike, as helpe me God, ten of pe clokke, no malice at all, bi and bi ; and Chaucer uses the phrases, *to bring about, to drive a bargain, platly ayenst him*. *Bondman* in the Parson's sermon is taken in the Gloucester sense, not in that of Rutland ; and this bad sense it has kept ever since. We see *caterwaw* and *newe fangel* ; also *award*, which seems to come from the Icelandic *aqvarda* (allot).¹ *Badder* stands for *pejor*.

As to the many French words employed by Chaucer, he often yokes them with their English brethren, using them in the same breath ; thus he talks of *seuretes* or *sikernes*, *robbe and reve*.² He has also *scarcely* and *menes* (instrumenta). In the Squieres Tale, about line 180, we see the first instance of a well-known vulgarism :

‘There may no man it drive :
And *cause why*, for they con not the craft.’

Our lower orders have refused to part with Chaucer's *markis*, though our upper class can only talk of a *marquis* or *marquess*. That nobleman's lady is called by Chaucer a *markisesse*. The adjective *able* had been used in England before he was born. He has *sextain* (sexton) and *raffle*, and talks of a *pair of tonges*. He sometimes leans to the Latin rather than the French, writing *equal* as well as *egality*, *perfection* as well as *parfit*.

Chaucer's speech is much the same as Mandeville's, and very unlike it is to what must have been the London dialect a hundred years before their time. Gower

¹ *Garnett's Essays*, p. 32.

² I remember in Somerset a yoke of oxen called *Good Luck* and *Fortune*.

resembles his brother bard, except that he clips the prefix to the Passive Participle, and tries to keep alive the Active Participle in *and*; Chaucer unluckily stuck to the corrupt ending in *ing*, first seen in Layamon. Lydgate and Occleve followed in the steps of the great Londoner; their loving reverence for him atones for much dulness in their song. Even King James I. of Scotland sometimes dropped his Northern speech, and clave to Chaucer as a pattern; though the aforesaid speech was the Court language to the North of the Tweed, and so remained down to the days of the later Stuarts. Toward the end of the Fourteenth Century, a son of Edward III. made what we may call his dying confession in English; and early in the next age our tongue was employed instead of French by Princes, by Cardinals, and by the future hero of Agincourt. Ellis' Letters on English History show us best how the language was being by degrees pared down; its most obsolete form is to be found in the despatches of the Royal officers who were fighting against Glendower. It is curious to mark the difference of the speech of Northern knights, such as Assheton and Waterton, from that of a Somersetshire man like Luttrell. The State papers, drawn up by the men of the Irish Pale, prove that Dublin was now taking London for her pattern in these Agincourt days; Friar Michael of Kildare's speech was a thing of the past.

If we wish to know what was the best, or rather the most fashionable, English spoken in 1432, we must glance at a petition given in by Beauchamp Earl of Warwick

to the good Duke Humphrey and many of our Bishops.¹ The Earl, having the charge of the boy King Henry VI., craved full powers as to whipping the future founder of Eton College; the child's growing years were causing him 'more and more to grucche with chastising, and to lothe it.' The petition shows us that the endings of verbs had been much clipped, that the Southern *thilke* had, in some measure, made way for *that* (ille), that Wickliffe's *suche* (talis) had come to be preferred to Chaucer's *swiche*, and that the Northern *their* and *theim* were encroaching on the Southern *her* and *hem*. It was still thought the right thing to say, like Manning, *yeve* and *ayeins*, though Caxton was afterwards to bring us back to the true old spelling. The phrase '*speech at part*' shows us whence comes our '*apart*,' and '*owe*' (debent) makes us aware that some resistance was made to our corrupt '*ought*.' The Plural Adjectives in the phrase, '*causes necessaries and resonables*,' are a token of lingering French influence, which acted upon Warwick, an old soldier of the great French war. One half of the nouns, verbs, and adverbs in this State paper are of French birth; indeed, there could not well be a greater proportion of Romance terms in a Queen's speech compiled by the Gladstone cabinet. The unhappy Suffolk, one of the Council to whom the petition is addressed, was himself the writer of a noble letter of advice; this, being drawn up not long before his death for his son's behoof, is far more Teutonic than Warwick's petition.² Still homelier are the letters

¹ Gairdner's edition of the *Paston Letters* (in 1872), page 31.

² Do., page 121.

coming from Norfolk manor-houses ; here we find the East Anglian *arn* (sunt) and the *qu* replacing *hw*, as *quhat* for *hwat*, *qwan* for *hwen*, much as in the *Genesis* and *Exodus* of the same shires, compiled two hundred years before. Manning's way of writing *ho* for *who* is repeated. A paper of the date 1419 shows that almost all inflections had been pared away.¹ Soon afterwards we find the French *z* employed for the old English *s* at the end of words. In a letter of 1440 we see Mandeville's corruption of *ayenst* repeated.² We also find the new phrases *that meene tyme* and *be the meene of*, in 1424 ; the last phrase was one generation later to become *be menys of*.³ Many a corruption, now used by us, had its rise in shires far to the North of London ; in the great city, writers who aimed at dignity of style preserved the old inflections that were on the wane elsewhere. Shillingford, Mayor of Exeter, shows us the lingering remnant of Southern speech in a letter of his 'y-written yn Alle Sawlyn day.' He reports from London, whither he had gone on a lawsuit, the 'Alagge ! alagge !' (alack) uttered by Archbishop Kemp the Chancellor in 1447, one of the first instances of that exclamation, which may come from the old *eala* of our fathers. We are rather amazed to find that the Northern *tham* (illos) had already taken root in Devonshire by the side of the old *ham* and *buth* (sunt).⁴

Capgrave and Lydgate, both East Anglians, were reckoned two of the great lights of the first half of this

¹ Gairdner's edition of the *Paston Letters* (in 1872), page 7.

² Do., p. 40.

³ Do., pp. 15, 17, 493.

⁴ *Shillingford's Letters* (Camden Society), pp. 17, 18.

Century. A far greater master of English was Bishop Pecock, the best of our prose writers in this age, a man who was in theology a compound of Bellarmine and Hooker, and who therefore drew down upon himself the wrath of the Anglican Church.¹ Pecock is the last good writer in whom we see the old Southern form *thilk* for *iste*. By 1450 the speech of the Mercian Danelagh had all but made a thorough conquest of London; the prefix to the Past Participle was nearly gone; and the endings of Verbs were not to last many years. Chaucer's example, though he was held to be the best of all patterns of language, had been unable to preserve the few traces of Southern speech that lingered in his day. The old *gede* (*ivit*) had made way for *went*; Capgrave's *eldfæder* for *graunt fadir*. We find both *schulde* and *schude*, the last showing the rise of our present pronunciation of *should*. The helpful *for* is no longer used to compound verbs, as to *fordo*. We see both *esilier* and *esier*, the old and the new form of the Comparative in the Adverb. England henceforward became so slovenly as to express the Comparative of both the Adjective and the Adverb by one and the same word. The Bishop is most fond of tacking on a French ending to an English root, like the *bondage* of 1303; we find in his work *se-able*, *knowe-able*, *here-able*, *do-able*, *dout-able*; also *craftiose*.² The English *un* is preferred to the Latin *in* in *uncongruité*, *unmoveable*, and

¹ *Pecock's Repressor*, whence I quote, was published by the Master of the Rolls. I give a long passage from it in my Appendix.

² When we want a new adjective, we almost always compound with this foreign *able*. Dr. Johnson spoke of an *unclubbable* man; we speak of a thing as *uncommeatable*, when it is inaccessible.

other words. As to terms which were to be built into the English Bible fourscore years later, we find *Jewry*, *ensample*, *sutil*, *enquire*, *according to*; these had been in use much earlier.

The great change we owe to Pecock is a new phrase that took off a part of the heavy load thrown upon *but*. The source of our *unless* is now seen. In the Repressor (page 51), he speaks of the Lollards, 'whiche wolen not allowe eny governaunce to be the lawe and service of God, *in lasse than* it be grondid in Holi Scripture.' It was hundreds of years before this word could be used freely; in our New Testament it comes but once: '*unless ye have believed in vain.*' Pecock uses his new phrase four times in his Repressor. Another word, common in our mouths, is seen for the first time in a Lancastrian ballad of 1458: '*acros* the mast he hyethe travers.' This is not found once in our Bible.¹

At this time English prose rose high above English poetry; and herein the Fifteenth Century stands alone.² That one short passage of Mallory's, pronouncing Sir Lancelot's elegy, outweighs many pages of later poets, such as Barclay, Skelton, and Hawes. Civil war is commonly thought to forebode evil to literature; England for forty years after Duke Humphrey's death was harassed by risings of the Commons, or was divided between the Red and the White Roses, as many a bloody field bore witness. Yet this is the

¹ *Archæologia*, XXIX. 326.

² England was, as a general rule, very different from France; the prose of Molière and Voltaire is far above their poetry, and no ringing Frenchman has come near Bossuet or Pascal.

precise time when English prose was handled with wonderful skill. Theology, chivalry, law, and homely life found the best of representatives in Pecock, Mallory, Fortescue, and Caxton. This was the time when our inflections were almost all driven out; there is a great difference between the Bishop's writings and those of the Printer thirty years later. At this latter date, few inflections remained. Pity it was that the printing press did not come to England a few years earlier; we might then have kept the old Plural ending of the Verb in *en*.¹ Ben Jonson long afterwards bemoaned this heavy loss.

About the time that the Red Rose was withering, the Northern words *their* and *them* drove out the Southern *her* and *hem*. King Henry VI. uses the former in a proclamation, put forth at York a fortnight before Towton field. There are other words, common in our mouths, which we owe to Yorkshire. Robert of Brunne had written *syn* instead of the old *sibðan*; but in a Knaresborough petition of 1441, we find a formation from this *syn*, the new *synnes* or *since*; this we have kept. We also see 'my *verray* good maister' in a letter of 1462: this *verry* (valdè) was not well established in Standard English until sixty years later, when it unhappily almost wholly drove out *right*.² The ending of verbs are clipped in these Yorkshire letters, and

¹ If we must subdivide New English prose, the decisive periods seem to be 1470, when many inflections were dropped by Caxton; 1650, when Cowley and Baxter began to write; 1740, when Johnson was becoming known; 1800, when Cobbett was making his mark.

² Chaucer talks of 'a *verray* parfit gentil knight,' but here the *verray* is an adjective.

corruption soon spread Southward. In a letter of 1464, the old Northern Plural of the Present Tense in *s* is seen; and Robert of Brunne's *holy* (intègrè) is changed into *wholie*, a wretched corruption which we are still doomed to write.¹ In the same letter, we see *far* (procul) replacing the old *ferre*, as it did in the Northern Psalter. I give the Knaresborough wedding formula of 1450: 'Here I take the . . . to my wedded wife to hold and to have, att bed and att bord, for farer or lather, for better for warse, in sicknesse and in hele, to dede us depart, and thereto I plight the my trouth.'²

Salop, like Yorkshire, has had some influence upon Standard English. In 1426, an old blind monk, known as 'Syr Ion Audlay,' was compiling his poems, striking at Lollards and worthless priests alike.³ He lived on the border land between the Northern and the Southern varieties of English speech, as we could tell from a few lines in page 65:

And vii aves to our lady,
Fore *sche* is the wel of al peté,
That *heo* wyl fore me pray.

The Salopian shows us that the old *lewd* (indoctus) was getting its bad modern meaning, when at page 3 he brands the wicked lives of the clergy of his time. He

¹ I have ventured on writing *rime* instead of *rhyme*; but I must leave to bolder men to write *hole* instead of *whole*, *coud* instead of *could*.

² *Plumpton Letters* (Camden Society), LIV., LXXVII. 1, 11, 233.

³ *Percy Society*, No. 47. The *Sir*, applied to a priest, lasted two hundred years, down to Sir Hugh Evans.

pronounced *one* (*unus*) much as we do: in page 35 we read:

‘thai serven *won* Lord.’

This *won* was to be brought into the English Bible, a hundred years later, by another Western man. What Chaucer called a *persone*, Andlay calls a *parson*; he also tries to Latinize the old *siker* (*securus*), writing it *secur.*

We must glance at Audlay's shire thirty years after he wrote; in this interval, the Southern speech seems to have been losing ground. There is hardly a spot, throughout England, so closely linked both to our history and to our literature, as that Salopian stronghold, Ludlow Castle. Here it was that Richard Duke of York (he held also Sandal in Yorkshire) brought up his children; from hence in 1454 was written the joint letter of the future King Edward IV. and of the boy Rutland, who was soon to fall at Wakefield.¹ This letter is most unlike in its forms (*geve* replaces *zeve*) to the language Bishop Pecock would have used at Paul's Cross before his London hearers; it shows us the clipped English that must have been learnt in childhood by King Edward and his sister, the future wife of Charles the Bold. When the Sun of York was making glorious summer in England, more Northern forms came in; the conqueror's diction may be studied in some of the Paston Letters.² Now it was, if ever, that Kings brought

¹ All inflections are here clipped, much as they are in 1873. The letter is in Gairdner's *Paston Letters*, I. cxi.

² Do., I. 298, (here the word *adoo* (*negotium*) comes; 325, lxxvii. The rightful *g* is here beginning to replace the usurping *y*.

influence to bear upon England's tongue.¹ After 1460, the clipped inflections of Ludlow and Sandal must have become familiar in the ears of the ladies and knights that begirt Edward IV. and the Kingmaker at the Court of London. But it was abroad, more than at home, that change was at work. Caxton, a Kentish man, whose grandfather must have been born about the time that the *Ayenbite of Inwit* was compiled, lived long in London; and then about 1440 betook himself to the Low Countries, where he printed the first English book in 1471. We might have expected, from his birth and breeding, that he would have held fast to the old Southern forms and inflections, at least as much as Bishop Pecock did. But Caxton had come under another influence. In 1468 he had begun translating into English the *Recuyell of the Historyes of Troye*; and in the same year King Edward's sister was given to Charles the Bold. The new Duchess took an interest in the work of her countryman, who had sickened of his task after writing five or six quires. In 1470, 'she commanded me,' says Caxton, 'to shew the said five or six quires to her said grace. And when she had seen them, anon she found defaute in mine English, which she commanded me to amend.' She bade him (he had a yearly fee from her) go on with his book; and this work, the first ever printed in our tongue, came out in 1471. It was 'not

¹ Mr. Earle tells us (*Philology of the English Tongue*, p. 97) that 'a French family settled in England and edited the English language'; he means the Plantagenets. I suspect that the Queen's English owes more to a Lincolnshire monk, on whom I have bestowed some pains, than to all our Kings put together who have reigned since the year 901.

written with pen and ink, as other books are, to the end that every man may have them at once.' Wherein did the Duchess and the Printer differ in their views of English? In this, that the one came of a Northern house, while the other had been born and bred in the South.¹ Owing to the new influence, in Caxton's first work we see the loss of the old Southern inflections of the Verb; and we find Orrmin's *their, them, and that* (iste) well established, instead of the Southern *her, hem, and thilk*, beloved of Pecock. Plural Adjectives no longer end in *s*; for we read '*strange habitacions*' in the first page of the *Recuyell*. The word *yle* (insula) in the same page is spelt without the intruding *s*. Manning's way of writing *y* instead of *i* is often found; but this we have happily refused to follow. The old form *that oon . . . that othir* (in Latin, *alter . . . alter*) comes once more. In the *Game of the Chess*, published in 1474, we find *ner* for the Latin *neque*, an odd mixture of the Southern *ne* with the North Western corruption *nor*. The hard *g* is seen once more, as in *agayn*, driving out the usurper *y*. When we weigh the works of Caxton, who wrote under the eye of the Yorkist Princess, we should bear in mind the English written by her father in 1452.² The Midland speech was now carrying all before it. The Acts of Parliament passed under the last Plantagenet King were printed by the old servant of the House of York.

¹ See Knight's *Life of Caxton*. *The Recuyell*, and some of Caxton's later works, are exposed to view in a case at the British Museum.

² See York's long State Paper in Gairdner's *Paston Letters*, lxxvii. He used the Northern Genitive *bother* (*amborum*), a very late instance.—*Archæologia*, XXIX. 132.

Caxton's press was of great use in fixing our speech. The English spoken at London, brought thither from the Mercian Danelagh, was now established as the Standard; Puttenham, in a well-known passage written a hundred years later, will have nothing to say to any speech but that of London and the neighbouring shires. Strange it is that Caxton, a Kentishman, should have been the writer who sealed the triumph of Midland English as our Standard for the future. One of his best works is *Renard the Fox* (Percy Society), which he translated from the Dutch; traces of the sister tongue we see in words like *moed, saacke, lupaerd, ungheluck*, which must be due to Dutch handicraftsmen. Caxton says, 'I have folowed as nyghe as I can my copie, which was in dutche, and translated into this rude and symple Englyssh; ' the date of the work is 1481. There are here many old Teutonic words, now obsolete, which we could ill afford to lose, and which Tyndale unhappily did not employ in his great work, though they must have been household words in his childhood. Such are *eme, overal, lief, bleeve, wyte, elenge, sybbe, to dere, to bote*, and others.¹ Caxton's great claim upon us is, that in many words he gave us back the old *g*, which for the foregoing three hundred years had been softened into *y* in words like *gate, get, again*; he even writes *galp* instead of *yelp*. It was now settled that we were to employ *peyne* and not *pine*. We find *brydge* and *hedche*, the spelling showing how they

¹ It is wonderful that the Norse *thrive* and the French *flourish* between them drove out the Old English *theon*; for the expletive 'so mote I the!' lasted down to 1500, and is found in many a ballad.

were pronounced in the late Plantagenet days ; *bury* follows the Southern, *gylty* the Northern form ; there are *herke*, *hearke*, and *harkene*, all three ; there are both *lawhe* and *laugh*. When we see *borugh*, we think of a *borough* of men, but it means only a *burrow* of conies ; our spelling was not yet thoroughly settled. Theft is expressed by *roving* ; we have since given a new meaning to the word. The bear is called both *Bruyn* and *Brownyng*. We find the interjection *O ho*, and also our common pronunciation of *me lorde*. The *z* is employed to spell *wezel*, which had of old been *wesel* ; *puf* is used where we say *pooh*.

Caxton had many words and phrases which Tyndale was afterwards to make immortal ; such are, *skrabbing*, *ravyn*, *kyen*, *adoo*, *good luck*, *to you-ward*, *oftymes*, *in lyke wyse*, *chyde with*, *bewraye*, *take hede*, *al be it that*, *if so be that*, *how be it*. As to Romance words, we find *rere-ward*, *concubyne*, *tarye*, *stuff*, *straytly*, *sauf that*, *secrete chamber*, *dwellyng place*, *according to*, *sporte*, *abhor*, *mock*, *refrayne himself*. There is also the portentous compound, *disworshipped*. Still the home-born *mis* held its own against the outlandish *dis* ; two hundred years later Bunyan writes *mistrust* and not *distrust*.

In 1482, Caxton brought out an old chronicle written by Trevisa a century earlier ; the great printer says, 'I somewhat chaunged the rude and old Englyssh, that is to wete, certayn wordes which in these days be neither usyd ne understanden.' We thus see that the Verbs *clepe*, *fonge*, *won*, *welk*, *steihe*, *wilne*, and *behote* had become obsolete ; *buxom*, *nesche*, *lesue*, and *bede* now sounded strange in London ears ; *swipe* had to be turned into *right*, and *sprankelep* into *sperclyth*. The letter *ȝ*

(standing for y) is clean gone, and þ is hardly ever used for *th*; this þ, which had been often employed in the *Recuyell*, is a sad loss.¹ England was slowly forgetting her old words; and the bad habit would have been carried further, but for Caxton's press and for a great religious change that happened forty years after this time.

Lord Berners' translation of *Froissart* may be looked on as a new landmark in our tongue. Those who filled up the gap between Caxton and the learned nobleman, men like Hawes, Skelton, and Barclay, have few worshippers now but antiquaries. The Englished *Froissart*, given to the world in 1523, heads a long roll of noble works, that have followed each other, it may be said, without a break for three hundred and fifty years. Since 1523, there is not an instance of twenty years passing over England, without the appearance of some book, which she has taken to her heart and will not willingly let die. No literature in the world has ever been blessed with so continuous a spell of glory. Two of her great men, whose works are inscribed on the aforesaid roll, would by most foreign critics be reckoned among the five foremost intellects of the world; a large proportion forsooth to be claimed by one nation.

One of the earliest English works that followed Lord Berners' *Froissart* was the New Testament, published at Worms in 1525, by William Tyndale of Gloucestershire.

¹ Higden's *Polychronicon* (Master of the Rolls), page 63. The *her* and *hem*, rejected by Caxton, still kept their ground in 1482, as we see in the *Revelation of the Monk of Evesham*, printed by De Machlinia; it is one of Arber's reprints.

Wickliffe had made his translation from the Vulgate, and his work is sadly marred by Latin idioms most strange to English ears ; Tyndale, being a ripe Greek and Hebrew scholar, went right to the fountain-head.¹ His New Testament has become the Standard of our tongue ; the first ten verses of the Fourth Gospel are a good sample of his manly Teutonic pith. It is amusing to think how differently one of our penny-a-liners would handle the passage ; he would deem that so lofty a subject could be fairly expressed in none but the finest Romance words to be found in Johnson or Gibbon.² Most happily, our authorized version of the Scriptures was built upon the translation which Tyndale had almost completed before his martyrdom. When we read our Bibles, we are in truth taken back far beyond the days of Bacon and Andrewes to the time of Wolsey and More.

Tyndale, a man well known alike at Oxford, Cambridge, and London, may be said to have fixed our tongue once for all ; a few words were now changing for the worse. He it was who brought in the corrupt Yorkshire *those* (*isti*) instead of the old *tha* or *tho*, though the latter also may be found now and then in his Testament. He thus established a vicious form, which had been used almost three hundred years earlier in the

¹ Mr. Demaus has lately written his life. Tyndale in prison wrote a letter, still extant, beseeching his Flemish gaolers to let him have his Hebrew books—the ruling passion strong in death. Of all our great writers, he is the one about whom most mistakes have been made by later enquirers.

² A scribe in the *Daily Telegraph*, July 14, 1873, speaks thus, in a leader on the Duke of Edinburgh : ‘He ranks next in *geniture* to the heir of our throne.’ *Hoc fonte derivata clades, &c.*

Northern Psalter.¹ He speaks of *twyse* and *thryse*, but has unluckily the corrupt *once* instead of *ones*. *Fadir* and *modir* now become *father* and *mother*. We see almost the moment of their change, when we find in Tyndale's New Testament the three forms *hidder*, *hydther*, and *hetherto*; we also find *gadther*. *Against* and *amongst* appear with their last consonant, which they were never to lose. We have both the old *coude* (potui) and also the corruption into *coulde* from a false analogy; there is the good old Teutonic *rightewes* and also the new Latinized *righteous*: pity it was that Tyndale had no share in Leland's knowledge of Old English. The upstart *kill* comes as often as *slay*. Pecock's *gou silf* is corrupted into *youre selves*, as if *self* was a substantive. The *symle* (semper) of 1000, and the *ever* of 1380, now become *all wayes*. We find some old forms almost for the last time, as, *do on hym a garment*, *anhongred*, *hedling*, *unethe*, *he leugh* (risit). There are some forms which seem to be relics of the writer's native Gloucestershire: *honde*² (manus), *awne* (proprius), *axe* (rogare), *mooare* (plus), *lawears* (juris periti), *visicion* (medicus). Tyndale sometimes goes much nearer to the Old English of the year 1000 than Wickliffe does; thus *geve* replaces *yeve*; he has *one loofe* instead of *o loof*; *feawe*, not *fewe*; *brydegrome*, not *spouse*; *lende*, not *gyve borwyng*; *lett the deed bury*, not *suffre that deede men burie*; *in the middes*, not *in the middil*. Tyndale brought in some

¹ See p. 145 of the present work.

² This is the form taken by the word in old Worcester charters drawn up seven hundred years before Tyndale wrote.

words hitherto unused in Scriptural translations; such as, *at all*, *nor*, *lyke wyse*, *ado*, *God forbid*: this last replaces Wickliffe's *'fer be it.'* *Whole* (sanus) takes the hideous interloping letter that begins the word; the Salopian *won* is used for *unus*. The word *abroad* had been used earlier in a sense like the Latin *latè*: since 1525 we have used it to express also the Latin *foris*. This last meaning comes, not from the Old English *brad*, but from the Norse *braut*, a way.¹ We see a few new terms; thus, the word *already* was beginning to come in, and was employed twice in the Gospels. Wickliffe's *waves* (*fluctus*) are now turned into *waves*. The adjective *sad* had hitherto meant nothing more than *gravis*; it now began to take its new meaning, *tristis*. What was called *unróte* in the year 1000, and *sorwful* in 1380, is here called *sadde*; but this new sense comes only twice in the Four Gospels. Wickliffe had translated *volvere* by *walew* (wallow); but Tyndale uses this English verb in an intransitive sense only; he writes *roll* for *volvere*. The verb *werian* (*induere*) had been of old a Weak verb, and made its Perfect *werode*; but Tyndale turns this into a Strong Perfect, a change most seldom found in English. In his translation of St. Luke viii. 27, we read that the man which had a devil '*ware* noo clothes.' We still say *wore* and *worn*. He gave us a few words hardly ever used before his time, such as *immediatly* (he has also the old *anon*, to which he should have stuck), *exceedingly*, and *streyght waye*. He stands almost at the end of the old school of writers,

¹ Dasent, *Jest and Earnest*, ii. 63.

before the Latin forms had come in like a flood, as they were to do all through this Century. He therefore leans to the old way, when writing *baptim*, *advoutry*, *crysten*, *soudeour* (miles), *parfit*, *unpossyble*. I could wish that he had kept to the English, instead of the French pattern, in such words as *afrayed* and *defyle*. He made a sad mistake in not writing 'Peter was to blame' in a well-known passage. He was too fond of *similitude*, *conclusion*, *seniours*; and we have to regret that by 1525 such words as *certain*, *herbes*,¹ *loins*, *physician* had supplanted good old English equivalents. About forty Strong verbs, which we still keep, had by this time been turned into Weak verbs; since then, *holpen* has been corrupted into *helped*, though the former occurs in a well-known passage.

Tyndale, though hunted out of his own land, was always a sound and wise patriot; his political tracts are as well worth studying as his religious books. He uplifted his voice against the folly of England's meddling in foreign wars, at the time when Zwingli was giving the like wholesome rede to the Switzers. Tyndale's works fill two goodly volumes, yet these contain only about twelve Teutonic words that have become obsolete since his time; a strong proof of the influence his translation of the Bible has had upon England, in keeping her steady to her old speech. As to the proportion of Latin words in his writings, of his nouns, verbs, and adverbs, three out of four are Teutonic, and in this pure

¹ This is pronounced *yarbs* in America, as we see in Cooper; and Tyndale wrote it *yerbes*.

style he is rivalled by his great enemy, the Chancellor.¹ Never were two English writers better matched in fight than More and Tyndale; loud was the wrangling over the Reformer's rendering of the Greek Scriptural words *charis*, *ecclesia*, *presbyteros*, *metanoia*. All Greek scholars must see what an advantage Tyndale had over Wickliffe, when we read an absurd version of Wickliffe's in the parable of the son, who at first refused to work in his father's vineyard, but afterwards 'stirid by penaunce' went.² The men that loved not the Reformation had a rooted mistrust of Tyndale's Bible. Long after the Martyr's death, Bishop Gardiner in 1542 brought forward a list of 102 Latin words (so he called them), which ought to be retained in any English version 'for the majesty of the matter in them contained.' Among these majestic words were *olocausta* (sic), *simulacrum*, *panis*, *peccator*, *zizania*, *hostia*, and others of the like kind.³ It was a happy thing that the Bishop was

¹ King Alfred and Tyndale are alike in this, that three-fourths of their 'weighty words' are Teutonic, such as can be now understood; but as to the other fourth, Alfred's Teutonic has been replaced by the French and Latin that Tyndale was driven to use, owing to the heedlessness of the Thirteenth Century.

² A corrupt religion will corrupt its technical terms. One of the most curious instances of the degradation of a word is St. Jerome's *pænitentia*, an act of the mind, which he uses of God Himself; this word in Italy (*penitenza*) now means no more than some bodily act of atonement for sin. This is as great a drop as when we find *virtus* and *virtu* expressing widely different things; the one suits Camillus, the other Cellini. Coverdale, who translated the New Testament ten years after Tyndale had done it, sometimes turns *metanoia* into *penance*, one of the many faults of his version. Words, like coins, get worn away by the wear and tear of ages.

³ Anderson's *Annals of the English Bible*, ii. 151.

forbidden to meddle in the business ; and this Protestants and philologers alike must thankfully acknowledge. But the old *housel*, which in the English mind was linked with the Roman idea of the Eucharist, was cast aside when the Reformation triumphed.¹

In the wordy strife between Tyndale and More, the two best English writers of their day, we trace further changes in English. The Chancellor often employs the old form *sith* (quoniam), and we also find the corrupt *since* ; the two lingered on side by side into the next Century. *Are* (sunt) sometimes replaces *be*, in spite of the Reformer having been bred in Gloucestershire. He is perhaps the first Englishman who used the word *popish*. He speaks of a flock ‘*going to pot*,’ and gives us *bo-peep* and ‘*huker-muker*,’ which has been but little changed. He applies *naughty*, a new word, to a priest. The ever-waxing influence of classical learning was ere long to substitute *vituals* for the old *vitaille*, the sound of which we still partly keep : this influence may be traced in Tyndale’s use of words like *delectable* and *crudelity* in the works he printed just before his death ; these forms he would not have used when he fled from England a dozen years earlier.² He kept his eye upon each succeeding edition of Erasmus’ Greek Testament, and thus made his own English version more perfect. I now

¹ Tyndale went wrong in using *worship* to translate many widely different Greek words. We have now almost lost the true sense of that good old verb. I have heard men find fault with that clause of the Marriage Service, ‘with my body I thee worship ;’ of old, this verb meant nothing more but ‘to honour.’

² Mr. Marsh has pointed out More’s rebuke to Tyndale for using *yea* and *nay* improperly.

quote a passage from his *Obedience of a Christian Man*, put forth in 1527 ; this will show the scholarship of

Ille Dei vates sacer, Esdras ille Britannus,
Fida manus sacri fidaque mens codicis.¹

‘ Saint Jerom translated the bible into his mother tongue : why may not we also ? They will say it cannot be translated into our tongue, it is so rude. It is not so rude as they are false liars. For the Greek tongue agreeth more with the English than with the Latin. And the properties of the Hebrew tongue agreeth² a thousand times more with the English than with the Latin. The manner of speaking is both one ; so that in a thousand places thou needest not but to translate it into the English, word for word ; when thou must seek a compass in the Latin, and yet shall have much work to translate it well-favouredly, so that it have the same grace and sweetness, sense and pure understanding with it in the Latin, and as it hath in the Hebrew. A thousand parts better may it be translated into the English, than into the Latin.’

The Reformer lived to English most of the Bible ; the little he left undone at his death in 1536 was finished by his friend Rogers, Queen Mary’s first victim. This was the Bible set up in every English parish church by Henry VIII., though he had long plotted against the Translator’s life.

I must glance at another of Tyndale’s helpers. William Roy, a runaway Franciscan, was employed by Tyndale in 1525 to compare the texts of the New Testament and to write. The two men had not much in common.

¹ So called by Johnston, Professor at St. Andrews in 1593. Anderson’s *Annals of the English Bible*, ii. 486. I wish that the Parker Society had published Tyndale’s works in his own spelling.

² Here we have the old Southern form of the Plural of the Verb ; it is not often found after Tyndale’s day.

‘When that was ended,’ says Tyndale, ‘I toke my leve and bode him farewel for oure two lives and, as men saye, a daye longer.’ Roy went to Strasburg, and there in 1528 printed his biting rimes against the English clergy.¹ I give an extract from page 71.

Alas, mate, all to geder is synne,
And wretchednes most miserable.
What! a man of *religion*
Is reputed a dedde person
To worldly conversacion.

Here we see that Religion still keeps its old sense of *monkery*; but Tyndale was bringing a new sense of the word into vogue among Englishmen.²

Roy talks of ‘*wholy* S. Fraunces’ (*sanctus*). We have been mercifully spared this corruption of the old English; *wholly* (*intègrè*) is bad enough, with its useless first letter. He has both *Christen* and *Christian*, the old and the new form. His *defoyle* (page 113) shows how the French *defouler* became our *defile*. He still uses *ryches* as a noun singular; and he has *per hapis* (*forsitan*).

The translations of the Bible, put forth by Tyndale and Roy, slipped into many an out-of-the-way corner of England. Young Robert Plumpton, who was at the Temple about 1536, sends ‘the Newe Testament, which is the trewe Gospell of God,’ to his mother in her Yorkshire home. He says that he wishes not to bring her into any heresies. ‘Wherefore, I will never write nothing to you, nor saye nothinges to you, concerninge

¹ See Arber’s Reprint of *Rede me and be nott wrothe*.

² Pecock assigns more than one meaning to *Religion* in his *Repressor*.

the Scriptures, but will dye in the quarrell.'¹ I give this sentence, as it is one of the last occasions that we find a gentleman of good blood, and eke learned in the law, piling up negatives after the true Old English fashion; a habit that now prevails only among the lower orders. Tyndale had looked askant upon this idiom, of which Caxton was not ashamed. Our tongue was in this respect to leave the old path and to follow the Latin; the land was now athirst for classic learning.

The time, when England broke away from the Italian yoke, falls in precisely with the time, when the diction of her bards was greatly changed for the better. Langland, true genius though he might be, was wrong in employing so vast a number of French words in his work; the *Passus Decimus-Quartus* of his *Vision* has one French word for two English, counting the nouns, verbs, and adverbs alone. Chaucer penning a hymn to the Virgin is most different from Chaucer laughing over the pranks of naughty lads at the Universities; in the former case he heaps up his French words to a wondrous extent. The same tendency may be seen in Lydgate, Hawes, Dunbar, and their brethren; the worst sinners in this respect being monks and writers of Church legends. To prove my point, I give a stanza from a poem composed by the Abbot of Gloucester in 1524; we may almost call it the last dying strains, somewhat prosaic in truth, of the Old Creed:—

¹ *Plumpton Correspondence*, p. 233 (Camden Society).

xxi.

Where is and shall be eternall
 Joy, incomparable myrth without heaviness,
 Love with Charity and grace Celestiall,
 Lasting interminable, lacking no goodness.
 In that Citty virtue shall never cease,
 And felicity no Soule shall misse,
 Magnifying the name of the Kinge of Blisse.

xxii.

This compendious Extract compiled was new,
 A thousand yeere 5 hundred fower and twenty
 From the birthe of our Saviour Christ Jesue,
 By the Reverend Father of worthy memory,
 Willm Malverne, Abbot of this Monastery,
 Whome God preserve in long life and prosperity,
 And after death him graunt Eternall Felicity.¹

But about the time that Tyndale was giving the English Bible to his countrymen in their own tongue, and that Cromwell was hammering the monks, a new soul seems to have been breathed into English poetry. Surrey and Wyat stand at the head of the new school, and show themselves Teutons of the right breed; they clearly had no silly love for lumbering Latinized stuff. The true path, pointed out by them, was soon to be followed in this Sixteenth Century by Buckhurst, Gascoigne, Sidney, and by two men greater still. Even Southwell, who died in the Pope's behalf, cleaves fast to the new Teutonic diction of his brother bards. The Reformation

¹ Hearne's *Robert of Gloucester*, ii. 584. The old spelling has been partly changed.

has been called an uprising of Teutonism against Latinism ; nowhere does this come out clearer than in English Poetry.

But this Sixteenth Century had a widely different effect on our Prose. Latin was the great link between our own Reformers and those of other lands ; and the temptation was strong to bring into vogue Latin terms for the new ideas in religion that were taking root in our island. Theology was the great subject of the age ; and King Henry VIII. remarked to his Parliament in 1545 : 'I am very sorry to know and hear how unreverently that most precious jewel, the Word of God, is disputed, rimed, sung, and jangled in every ale house and tavern, contrary to the true meaning and doctrine of the same.' Besides this intense thirst after religious discussion, our fathers later on in the Century saw for the first time the authors of Greece and Rome clad in an English dress ; and the sailors who bore the English flag round the world were always printing wondrous tales of their wanderings. Plymouth, as well as Oxford, was making her influence felt. Our land, therefore, owned at the end of the Sixteenth Century thousands of new words, which would have seemed strange to Hawes and Roy ; a fair store of words was being made ready for Shakespere, whose genius would not bear cramping. The people, for whom he was to write, had a strong taste for theology, for the classics, and for sea roving ; each of these tastes brought in shoals of new words. We had long had Latin words in their corrupt French form, such as *balm*, *feat*, *frail*, *sure* ; we now began to write the original Latin of these forms, *balsam*, *fact*, *fragile*,

secure ; keeping all the words, original and corrupt, alike. English was becoming most copious.

It is to the ripe and mellow wisdom of Cranmer that we owe the English Prayer Book almost as it now stands. It is his best monument ; he had no vulgar wish to sweep away what was old, unless the sacrifice were called for by the cause of Truth. We have seen that some of the Book's formularies date from Wickliffe's day ; others, such as the Bidding prayer, betoken a wish to yoke together the Teutonic and the Romance in pairs, like *acknowledge* and *confess*, *humble* and *lowly*, *goodness* and *mercy*, *assemble* and *meet*, *pray* and *beseech*.¹ Even so the Law talks of *yielding* and *paying*. In the Collects, the proportion of French to English is much the same as in Chaucer's prose earlier, and as Addison was to write later. Lord Macaulay long ago contrasted our English prayers, compiled when our language was full of sap and vigour, with the older Latin forms translated by Cranmer, the work of an age of third-rate Latinity. Yet the Archbishop's work was held cheap by some of his flock. The stalwart peasantry of our Western shires, the men who rose against his system, called this new Prayer Book nothing but 'a Christmas game.'

It is well known how great an influence Luther and Calvin have had upon their respective tongues ; in like manner, one effect of the Reformation was to keep England steady to her old speech. As we have always had the voices of Tyndale and Cranmer ringing in our ears

¹ Compare the prayers of Cranmer's compilation with those now and then put forth by authority in our own time. The art of compiling prayers seems to be lost.

week after week for the last three Centuries, we have lost but few words since the time of these worthies; the most remarkable of our losses are *bolled*, *daysman*, *to ear*, *silverling*, and *meteyard*, found in parts of Scripture not much read. Hearne, writing 170 years later, mourned over the substitution of modern words for *rede* (*consilium*) and *beighth* (*promisit*), both used by Sternhold in his version of the Psalms, made in the days of Edward VI. 'Strange alterations,' says the Antiquary, 'all for the worse.' On the other hand, we could have gladly spared out of the Bible such needless foreign words as *affinity*, *artificer*, *champaign*, *choler*,¹ *concupiscence*, *immutable*, *intelligence*, *magnifical*, *mollify*, *prognosticate*, *secondarily*, *similitude*, *terrestrial*, though they happily come but seldom.² They stand in striking contrast to words like *thank-worthy*, *stiff-necked*, *ringstraked*, *loving-kindness*, *yoke-fellow*, *undersetters*, *waterflood*, *well-spring*, *good-man*, *slaughter-weapon*. We even find the old *sith* (*quoniam*), and *steads* (*loca*). The Old English *grin* (*laqueus*) was a word still common enough to be used in the Version of 1611, but already the Norse *gin* (first used in the *Ormulum*) was encroaching on it; and the French *engyne* conveyed a kindred meaning. *Shamefastness* was printed in the right way; and this our writers and printers of

¹ We English abound in terms for this passion. *Wrath* and *ire* came over with Hengist; the Danes brought *anger*; the French gave us *rage* and *fury*; the Latin supplied *indignation*; the Greek *choler*. We further conferred this sense on *passion*.

² *Habergeon* and *brigandine* are relics of Sixteenth Century warfare. By the bye, what would the old bowmen, who decided so many fields between Hastings and Pinkie, have said to our monstrous word *toxophilite*?

1873 ought to restore forthwith. The English privative *un* comes often where we now use the Latin *in*. We find such old words as *anon*, *chapman*, *halt*, *knap*, *let*, *list*, *neesing*, *trow*, *ward*, *wax*, *wot*, still struggling for life. What fine old idioms we have preserved to us in *well is thee*, *woe is me*, *woe worth the day*, *the gate opened of his own accord*, *the more part of them*,¹ *do you to wit*, *to have an evil will at Zion*, *I was shapen, whether (uter) of the two, set them at one again!* The phrase *would God!* which we owe to Manning in 1303, is a thoroughly English idiom, and is not sanctioned by the Hebrew.² The Douay Bible has had a lot widely different from that of Tyndale's Version; already in 1583 Fulke was railing against the foreign work and its authors; he branded 'affected novelties of terms, such as neither English nor Christian ears ever heard in the English tongue — *scandal*, *prepuce*, *neophyte*, *depositum*, *gratis*, *parasceve*, *paraclete*, *exinanite*, *repropitiare*, and a hundred such like ink horn terms.'³ Fulke further on protests against *azymes*, *schisms*, *zelators*: 'these and such other be wonders of words that wise men can give no good reason why they should be used.' Why not talk of *gazophilace* and the *encænes*? Fulke's book, reprinted by the Parker Society, should be in the hands of all philologists; it is to be wished that he could come to life

¹ This sense of *more* (major) lingers in our 'more's the pity.'

² I have been guided here by Eastwood and Wright. May the Revisors of 1873 hold fast to the Teutonic element in our Version, whatever else they do!

³ Fancy such words as *exinanite* and *repropitiare* being read out in our parish churches! *Di meliora piis erroremque hostibus illum!*

and be clothed with full power over the English press in our own day. Many a penny-a-lining quack would he yoke to the cart's tail.

It is well known that those who revised the English Bible in 1611 were bidden to keep as near as they could to the old versions, such as Tyndale's: this behest is one of the few good things that we owe to our Northern Solomon, the great inventor of *kingcraft*. The diction of the Bible seemed most archaic in the mouths of the Puritans in 1642, as their foes tell us; this could hardly have been the case had the version been a work of Bacon's time. The Book's influence upon all English-speaking men has been most astounding; the Koran alone can boast an equal share of reverence, spread far and wide. Of the English Bible's 6,000 words, only 250 are not in common use now; and almost all of these last are readily understood.¹ Every good English writer has drawn freely upon the great Version: we know the skill with which Lord Macaulay and others interweave its homely, pithy diction with their prose. Even men who have left the English Church acknowledge that Rome herself cannot conjure away the old spell laid upon their minds by Tyndale's Bible. This book it is that affords the first lessons lisped by the English child at its mother's knee; this book it is that prompts the last words faltered by the English grey-beard on his death-bed. In this book we have found our strongest breakwater against the tides of silly novelties, ever

¹ I take from Marsh my statistics as to the words of the Bible. The French have no need to go so far back as the Constable Bourbon's time for the standard of *their* tongue.

threatening to swamp our speech. Tyndale stands in a far nearer relation to us than Dante stands to the Italians.

Among the East Midlanders who helped on the Reformation were Cranmer, Latimer, and Foxe; Hall and Bunyan were to come later.¹ English literature is so closely intertwined with English history and English religion that we are driven to ask, what would have been the future of our tongue, had the Reformation, the great event of this Sixteenth Century, been trampled down in our island? Our national character is nearer akin to that of Spain than to that of France; I fear, therefore, that had Rome won the day in England, our religion would have smacked more of Philip II. than of Cardinal Richelieu, more of grim bloody Ultramontanism than of the other and milder form of Romanism. We know how Cervantes felt himself shackled by the awful, overbearing Inquisition: English writers would have fared no better, but would have dragged on their lives in everlasting fear of spies, gaolers, racks, and stakes. Could Shakespere have breathed in such an air? Hardly so. Could Milton? Most assuredly not. Our mother tongue, thought unworthy to become the handmaid of religion, would have sunk (*exinanited*) into a Romance jargon, with few Teutonic words in it but pronouns, conjunctions, and such like.

Many Orders of the Roman Church have brought their influence to bear upon our speech. In the Seventh Century, the Benedictines gave us our first batch of Latin ware, the technical words employed by Western

¹ Dryden came from the same district.

Christianity.¹ In the Thirteenth Century, the Franciscans, as I think, wrought great havock among our old words, and brought into vogue hundreds of French terms, In the Sixteenth Century, the Jesuits and their friends strove hard to set up a religious machinery of their own among us ; happy was it for England that she turned away from their merchandise, so hated of old Fulke. These luckless followers of the Pope, as time wore on, found their English style as much disliked as their politics or their creed ; glad were they in the days of James II. when so great a master as Dryden came to their help in controversy.² Such evil words as *probabilism* and *infallibilist* were never to become common in English mouths.

The Reformation, among its other blessings, bound together those old foes England and Scotland by ties undreamt of in the days of Wolsey ; it wrought a further change in the North country's speech. Tyndale's great work was smuggled from abroad into Scotland, as well as into England. A Scotch heretic on his trial in 1539, referred to his Testament, which he kept ready at hand ; the accuser shouted, 'Behold, Sirs, he has the book of heresy in his sleeve, that makes all the din and play in our Kirk !'³ Tyndale, as I before showed, wrought for the good of England in more ways than one. John

¹ There are but two or three Latin words in our tongue, brought hither before Augustine's time.

² 'Hout, Monk barns, dinna set your wit against a bairn !' says Edie Ochiltree. This sentence might be applied to Stillingfleet, when we consider the men pitted against him. Dryden says that it was the great Anglican divines who taught him how to write English.

³ Anderson's *Annals of the English Bible*, ii, 501.

Knox was soundly rated by the other side for Anglicizing, not only in religion and politics, but also in his speech. Soon after 1600, Aytoun and Drummond wrote in the London dialect; Scotland, as she would have said herself, had to 'dree her weird.' The false Southron was fast getting the upper hand by a new kind of warfare; the Lowland peasantry, among whom schools began to thrive, read the truths of religion enshrined in a dialect that would have jarred on the ears of John Bellenden or Gawain Douglas. To this day the Scotch minister in his sermons keeps as near as he can to the speech of Westminster and Oxford; though his flock, when in the field or at the hearth, cleave fast to their good old Northern tongue.¹

Thus the New Standard English, convoyed by the Reformation, made its way to the far North, and also into the Protestant settlements in Ireland; it soon afterwards crossed the Atlantic in the Pilgrim Fathers' ship. Tyndale's great work, beloved by all forms alike of English Protestantism, will for ever be a bond of fellowship between the seventy millions of the Angel cyn, whether they live on the Thames, the Potomac, the Kuruman, or the Murrumbidgee. Our tongue is like the Turk, who will bear no brothers near his throne; Irish and Welsh are dying out, as Cornish did long ago.

The great prose writers of the Sixteenth Century did much for the cause of sound English. Cheke, though writing some years after Tyndale's death, had a hankering after Fifteenth Century words, and strove to keep

¹ In like manner, Luther's speech is used in the pulpit among the Low Germans of the Baltic.

alive *againrising* and *againbirth*. His pupil Ascham made head against the foreign rubbish, which 'did make all thinges darke and hard.' Wilson in 1550 branded the 'strange ynkehorne terms' of his day. One part of his criticism may be most earnestly recommended to the fine writers of our own time. 'Some seke so farre for outlandishe Englishe, that thei forfette altogether their mothers' language He that commeth lately out of France, will talke Frenche-English, and never blush at the matter. The unlearned or foolishe phantasticall that smelles but of learnyng will so Latin their tounghes that the simple cannot but wonder at their talke and thinke surely thei speake by some revelacion. I know them that thinke Rhetorique to stand whollie upon darke woordes, and he that can catche an ynke horne terme by the taile, hym thei coumpt to be a fine Englishman and a good Rhetorician.'¹ In spite of all these drawbacks, Mulcaster wrote thus in 1583: 'The English tung cannot prove fairer than it is at this day.'² He was a rash soothsayer, and little knew what was to be the literary history of the next thirty years.

I have dwelt much on Manning, Chaucer, and Caxton; but it was three Englishmen, writing within ninety years after 1525, who had the honour of settling the form of our speech for ever. I have spoken of Tyndale and Cranmer; Shakespere, the employer of no fewer than 15,000 English words, was yet to come. It would be hopeless

¹ *The Art of Rhetorique*, written by Wilson, about 1550. Can he have had a prophetic glimpse of the *Daily Telegraph* of 1873?

² Marsh, *Lectures on the English Language*, p. 51.

indeed for me to add aught to the praises so lavishly heaped upon the mighty Enchanter by all good judges both at home and abroad; be it enough to say that the lowest English clown who, wedged tight among his fellows in some barn, listens breathless to Lear's outbursts or to Iago's whispers, is sharing in a feast such as never fell to the lot of either Pericles or Augustus, of Leo the Tenth or Louis the Fourteenth.¹ In the last twelve years of Elizabeth's life, London had privileges far beyond any favours ever bestowed on Athens, Rome, Florence, Paris, or Weimar; the great Queen might have gathered together in one room Spenser, Shakespere, Bacon, and Hooker; to say nothing of her other guests, the statesmen who outwitted Rome, the seamen who singed the proud Spaniard's beard, the knights who fought so manfully for the good cause in Munster, in Normandy, and in Flanders. Nowhere does the spirit of that high-reaching age breathe stronger than in Spenser's verse; how widely apart stands his Protestant earnestness both from the loose godlessness of Ariosto, and from the burning Roman zeal of Tasso, that herald of the coming Papal reaction! A shout of triumph burst forth from England when the Faery Queen was given to her in 1590; our island had at last a great poet, such as she had not beheld for two centuries. Now began the golden age of her literature; and this age was to last for about fourscore years. Many a child that clapped its tiny hands over the earliest news of the

¹ The last Act of *Othello* is a rare specimen of Shakespere's diction; of every five nouns, verbs, and adverbs, four are Teutonic. Of course he is far more Teutonic in comedy than in tragedy.

Armada's wreck, and that saw Shakespere act in his own plays, must have lived long enough to read the greatest of all Milton's works.

The boyhood of such a child would witness a new corruption in English; the change of the old Neuter Genitive of *he* from *his* into *its*. This last comes not once in our Bible; but Shakespere sometimes has the unlucky new-fangled word. These corruptions commonly begin with children, and are then passed up to women, and at length to men; in this way many of our Strong verbs have become Weak: in this very year 1873 I see a tendency in writers (who should know better) to change the participles *sown* and *mown* into *sowed* and *mowed*. *Holpen* has been replaced by *helped*, though the true form occurs in one of the oftenest-read parts of the Bible. But some old forms were hard of dying. In that first-rate little book on Ireland, printed by Sir John Davies in 1612, a book that may be called 'Irish History in a nutshell,' we find the Old English Genitive Plural of *horse* in the term *mansmeate* and *horsemeat*, two exactions that come under those evil words *coigne* and *livery* (page 174).¹ In the same book we find *sithence*, I think for the last time. Two other Old English forms were now to drop out of men's speech; the old Genitive *alre* (*omnium*), used by Shakespere in the compound *alderliefest*; and the prefix *to*, our form of the Latin *dis* and the German *zer*. We read that a stone 'all to-brake Abimelech's scull;' and this Scriptural expression, oddly mangled by the printers, has puzzled many a man, woman, and child for the last two hundred years. The Version of

¹ We still keep old Genitives Singular in *hell fire*, *Lady day*.

1611 did much to fix our spelling ; since that time little change has been made, except that we have got rid of the *e* tacked on to many a word in former days : this *e* was seldom pronounced after Spenser's time. A new set of words had cropped up about the time he began to write ; we had turned the noun *cross* into a verb. The only derivative of this in the Bible is *crossway*, which comes but once. *Aloof* appears about the same time, a word due to the Norsemen. An uglier phrase was now coming on the stage ; I mean, what is now the national oath of England. It is found twice or thrice in Shakespere, but had become common thirty years after his death.

Our tongue sometimes spins out of her own resources in a wonderful way : would that she did this oftener ! The preposition *purh* had long before given birth to the adjective *thorough* and the adverb *thoroughly* ; a bold bad man was now to make immortal a noun substantive, borrowed from the adjective. Whatever philologists may say, the true Englishman will, in this case at least, be drawn to Langton's *Charter*, French word though it be, rather than to Strafford's *Thorough*, in spite of the new noun's Teutonic birth. So closely intertwined are English philology, politics, and religion, that it is hardly possible to keep them asunder. A subject of Strafford's in Ireland, Bishop Bedell, who came from East Anglia, was one of the last that wrote the good old *sith* for *quoniam*, about the year 1630.

Among Strafford's stoutest foes stood the man, who was long afterwards to measure himself with Dante, and to match the Protestant Muse against the noblest creation of Roman Catholicism. Often has the resem-

blance between the Ghibelline and the Roundhead been pointed out ; each, as it must be allowed, is seen at his best in the murkiness of Hell rather than in brighter climes.¹ The learning of Milton, the deepest-read of all great poets, is well known ; and critics have admired the skill with which he brings Latin words under his yoke in his *Paradise Lost*. For all that, were I to be asked for a short passage upon which to stake the fair fame of the English Muse, St. Peter's speech in *Lycidas* would be the specimen that I should choose. In that best of all patterns of Teutonic strength and pith, Milton throws away foreign gear and goes back to the middle of the Fourteenth Century ; the proportion of Romance words in the passage is not greater than that employed by Minot, the bard who sang the feats of England at Cressy and Poitiers.²

In Milton's time flourished Sir Thomas Browne, whose mantle long afterwards fell on Dr. Johnson, and who has therefore much to answer for as regards the corruption of English prose. It is strange to contrast Sir Thomas with another writer of his day, a tinker, who has written far better English than the learned knight, and who shows us our mother tongue in its homeliest guise, while giving us the loveliest of all Allegories. The common folk had the wit at once to see the worth of Bunyan's masterpiece, and the learned

¹ It is curious that coarse and mean passages may be found in such sublime writers as *Æschylus*, *Dante*, and *Milton*, those kindred souls.

² In the *Paradise Lost*, the proportion of Romance to Teutonic is just double what it is in the *Allegro*.

long afterwards followed in the wake of the common folk. Butler was now composing the riming couplets that are oftenest in our mouths. Our prose about this time was undergoing a great change ; the stately march of Milton and Clarendon was no longer to be copied ; English conjunctions and forms compounded since 1300 were to undergo the pruning knife. For instance, we were no longer to write *a certain man* for *quidam* ; *a man*, as in the oldest times, was quite enough. Cowley and Baxter about 1650 were the heralds of a new style, that was soon to be brought to further perfection by Dryden and Temple. About that year, 1650, our spelling was settled much as it is now.¹ In 1661 our Prayer Book was revised ; *are* was substituted for *be* in forty-three places. This was a great victory of the North over the South.²

— The earlier half of the Eighteenth Century was far more admirable in its English than the latter half. Defoe, Addison, Swift, and Pope are names worthy of all honour ; and I could wish that no Latinized terms had been brought in since their day ; at least, without good reason given. Compare Ockley, the lion's provider, with Gibbon. Poetry was thriving ; and in his Rape of the Lock, Pope beat the French on their own ground ; the English Muse, forty-four years after bringing forth the Paradise Lost, showed that she could carve

¹ The most uncouth English spelling ever known was in the letters of the time of Henry VIII. Rather later, the spelling of Topcliffe, the Elizabethan persecutor of Roman Catholics, is something astounding.

² Earle, *Philology of the English Tongue*, p. 478.

a face out of a cherry stone as well as hew a Colossus out of the rock. Dryden and Pope surpassed all mankind in the majestic art of reasoning in rime, and in the skill with which they wielded the keenest of weapons. One of the best passages in our literature is, where these two great poets are nicely weighed in the scales against each other by a kindred spirit.¹

Johnson has said, 'Whoever wishes to attain an English style, familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the volumes of Addison.' Would that the adviser had practised what he preached! He was misled by Sir Thomas Browne, and he corrupted our tongue by bringing in outlandish stuff which would have moved the scorn of Swift, and from which our best writers have only of late shaken themselves free.² Johnson was in his lifetime revered by a tasteless generation as the greatest of all masters of English; his disciples, more especially Gibbon, have still further Latinized our tongue. The Dictator, however, seems in his old age to have felt a lurking consciousness that he had gone too far; his last works show a far purer taste than those he wrote at forty. He now no more 'depeditated obtunding anfractuosities;' he was no longer the deep-mouthed Boeotian—

Thebes did his green, unknowing youth engage;
He chooses Athens in his riper age.

¹ Of course, I use *nicely* neither in the sense of 1803, nor in that of 1873.

² *Tendimus in Latium* is a bad watchword for England, whether in religion, in architecture, or in philology.

His good sound Teutonic talk has often been contrasted with the vicious Latinisms that he penned. How forcible are his compounds, 'an *unclubbable* man,' 'wretched *unideaed* girls !' and his verb, 'I *downed* him with this !' While on the subject of Johnson, one cannot help regretting that neither he nor his friends ever knew of the kinsmanship between the tongues of Southern Asia and Europe. Had the great discovery been made thirty years earlier than it was, he and Burke would have found a safer topic for debate than the Rockingham ministry. How heartily would those lordly minds have welcomed the wondrous revelation, that almost all mankind, dwelling between the Ganges and the Shannon, were linked together by the most binding of ties ! How warmly would the sages have glowed with wrath or with love, far more warmly than ever before, when talking of Omichund and Nuncomar, of the Corsican patriot and the Laird of Coll ! From how many blunders in philology would shrewd Parson Horne have been kept ! No such banquet had ever been set before the wise, since the Greeks, four hundred years earlier, unfolded their lore first to the Italians, and then to the rougher Trans-alpines. It was not in vain that the new lords of Hindostan induced the Brahmins to throw open what had been of yore so carefully kept under lock and key. But the main credit of the new feast must be given to others ; if the English brought home the game, it was the Germans who cooked it.

About the time that the aforesaid discovery was made, the English Muse was once more soaring on high. Her happiest efforts have mostly been made at the moment

when English knights have been winning their spurs abroad ; and this remark is as true of Wellington's time as of the days of the Black Prince or Raleigh. Nine or ten English writers, who are likely to live for ever, were at work soon after 1800. Scott rose aloft above his brethren ; but he was dethroned in his own lifetime (never had such a thing been known in our literature) by a greater bard than himself. Byron had the good taste to tread in the path followed by his Northern rival ; both of them in their diction set the simplicity of the early part of the Fourteenth Century above all the gewgaws of certain later ages. Now it was that such words as *losel* and *leech* awoke after a long sleep. Bishop Percy, though Dr. Johnson laughed, had already led the English back to old wells, streams purer than any known to Pope. Burns had written in his own dialect verses that were prized by the high and the low alike. Coleridge's great ballad betokened that the public taste was veering round ; he also turned the eyes of England to the vast intellectual wealth that was now being poured into the lap of Germany. All the different nations of Europe had come to know each other better. Voltaire had many years earlier told his countrymen that an old Warwickshire barbarian had lived, whose works contained grains of gold overlaid with much rubbish ; something might have been made of the man, had he lived at Paris at the right time and formed himself upon Racine, or better still, upon Monsieur Arouet. Somewhat later, Schiller and Manzoni alike felt the English spell.

Ireland as well as her sister came under the new

influence. Moore, when arranging his Celtic gems in a new setting, worked in the best Teutonic style. In our own day, Mr. Aubrey de Vere, in his *Legends of St. Patrick*, has shown an equally pure taste. Thanks to the poetry of Burns and to the prose of Scott, the fine gentlemen of London and Oxford began to see what pith and harmony were lurking in the good old English of the North : would that every one of our shires likewise had its laureate !¹ But Scott's romances, the wholesomest of all food for the mind, have borne fruit ; we have in our own day seen many attempts, like those of Mr. Barnes in Dorset, to bring the various dialects of England (they are more akin to Middle English than to New English) before the reading public. How many good old words, dropped by our literature since 1500, might be recovered from these sources ! If our English Makers set themselves earnestly to the task (they have already made a beginning), there is good hope that our grandchildren may freely use scores of Chaucer's words that we ourselves are driven to call obsolete. Lockhart, Macaulay, Davis, and Browning have done yeoman's service, in reviving the old English ballad.

Prose has followed in Poetry's wake. No good authors of our time, writing on a subject that is not highly scientific, would dream of abusing language as Gibbon

¹ Dr. M'Crie, in an early page of his attack on Scott's *Old Mortality*, says of *Guy Mannering* ; 'We are persuaded not one word in three is understood by the generality of (English) readers.' The *Quarterly Review*, vol. xv. p. 139, was so astoundingly ignorant as to call that novel, 'a dark dialect of Anglified Erse.' Surely there must be a great difference between readers in 1815 and in 1873.

did, when he cleverly in many passages elbowed out almost all Teutonic words, except such as *his*, *to*, *of*, and the like. Cobbett roused us from foreign pedantry; and if we do not always reach Tyndale's bountiful proportion of Teutonic words in his political tracts, we at least do not fall below the proportion employed by Addison.¹ In proof of this, let any one contrast the diction of our modern English writers on Charles V. with the Latinized style wherein Dr. Robertson revels when handling the same subject. That fine passage, in which Mr. Froude sets before us the Armada leaving the Spanish shore, would have been altogether beyond Hume a hundred years ago. Mr. Carlyle has had many disciples, whose awkward efforts to conjure with his wand are most laughable; but one good result at least has followed—the stern rugged Teutonism of the teacher is copied by those who ape him.

It is amusing to look back upon what was thought sound English criticism barely forty years ago. In a sharp attack on Dr. Monk's Life of Bentley, the Edinburgh Reviewer of July, 1830, lifts up his voice against such vulgar forms as *hereby*, *wherein*, *hereupon*, *caught up*, *his bolt was shot*, *fling away his credit*, *a batch of fragments*, *it lay a bleeding*. I know not whether Dr. Monk could have explained the *a* in the last phrase; but it seems pretty certain that he was one of the pioneers who brought us back to a homelier style of English.² Most men in our time would allow, that a

1

¹ See my Tables at page 256.

² I grieve to say that he is guilty of 'on the *tapis*', a vulgarism more suited to a schoolgirl than to a scholar.

writer of prose may go so far back as Tyndale, a writer of poetry so far back as Chaucer, in employing old words ; this rule would have jarred upon the mawkish Reviewer's feelings. I once saw it laid down in an old-fashioned book of good manners, that it was vulgar to say, 'I would as *lieve* do it.' For all that, let each of our English writers, who has a well-grounded hope that he will be read a hundred years hence, set himself heart and soul to revive at least one long-neglected English word. It may be readily allowed that an imitation of the French Academy on our shores would never come to any good ; still a combination of our crack writers to effect much-needed reforms in spelling and word-building would lend fresh lustre to Queen Victoria's reign. More ought to be done by men who have some idea of the Old English grammar, than was done by Gibbon and Robertson.

The change from Latinism back to Teutonism may be seen in speaking as well as in writing. Whatever we may think of Mr. Gladstone's Irish University Bill in 1873, none can gainsay that the last few sentences of his great speech, uttered the moment before his defeat, were a masterpiece of wholesome English. But of all our Parliament men, none in our day has employed a racier diction than Mr. Bright. He has clearly borrowed much from the great Sixteenth Century ; he sometimes seems to be kindled with the fire of one of those Hebrew prophets, whom Tyndale and his friends loved to translate into the soundest of English. Pitt the elder, as we hear, knew nothing well but the *Faery Queen* ; Pitt the younger took for his pattern the great

speeches in the First Book of *Paradise Lost* : Mr. Bright has gone still further back in search of a model. There is nothing pleasanter in our literature than the fond reverence with which each man, who is worth aught, looks back to the great spirits that went before.

Mr. Tennyson, a countryman of Robert Manning's and a careful student of old Mallory, has done much for the revival of pure English among us ; not the least happy of his efforts has been the death-bed musings of his Northern Farmer. Further strides in the right direction have been made by Mr. Morris.¹ *The Earthly Paradise*, more than any poem of late years that I know, takes us back to 1290 or thereabouts, and shows us how copious, in skilful hands, an almost purely Teutonic diction may be. It is hopeless to attempt the recovery of the English swept away in the Thirteenth Century ; but Mr. Morris, in many places, cuts down his proportion of French words to the scale which Chaucer's grandfather would have used, had that worthy, when young, essayed to make his mark in literature. It may be said of Mr. Morris as of Spenser, 'he hath labored to restore as to their rightful heritage such good and naturall English words as have been long time out of use, and almost cleane disherited.' So swiftly are we speeding along the right path, that ere many years we may even come to take a hearty general interest in our old title-deeds that

¹ Our modern poets may take for their watchword the sentence wherein Dante (*De vulgari Elogio*) praises the Italian poets who went before him : 'The illustrious heroes, Frederick Cæsar and his noble son Manfred, followed after elegance and scorned what was mean.'

still lie unprinted. We may see the subscribers to the Early English Text Society reckoned, not by hundreds, but by thousands.¹ Our German and Scandinavian kins-folk will then no longer twit us with our carelessness of the hoard so dearly prized abroad; like them, we shall purge our language of needless foreign frippery, and shall reverence the good Teutonic masonry where-with our forefathers built.

TABLE OF DATES BEARING ON ENGLISH LITERATURE.

Fifth Century	The Saxon settlement in South Britain.
Sixth Century	The establishment of the Anglian kingdom in North Britain.
Seventh Century	The earliest written specimen of Northern English.
Eighth Century	The earliest written specimen of Southern English.
Ninth Century	The great Danish settlement in the North and East of England.
Tenth Century	The Court of the Southern English Kings becomes the central point for all the land.
Eleventh Century	The French Conquest. Loss of the Old English Court at Winchester, and of Old English poetic words.
Twelfth Century	Break-up of the Old English grammar; a variety of dialects prevail for two centuries, with no fixed standard.

¹ The Secretary of the Society is G. Joachim, Esq., St. Andrew House, Change Alley, London. I wish they would print more works written before 1400, and fewer works written after that year.

Thirteenth Century . . . Loss of thousands of Old English words, which are slowly replaced by French words.

Fourteenth Century . . . The New English, or Dano-Anglian, which had long been forming, gains possession of London and Oxford, and is spoken at Court.

Fifteenth Century . . . The Printing-press fixes the language, which had lost nearly all its inflections.

Sixteenth Century . . . The Reformation brings Standard English home to all men, and imports many Latin words.

Seventeenth Century . . . The Golden age of English Literature. It began, indeed, ten years before this Century.

Eighteenth Century . . . A Latinized style prevails.

Nineteenth Century . . . Reaction from Latinism to Teutonism, at least in our good writers.
Long may it last!

CHAPTER VI.

GOOD AND BAD ENGLISH IN 1873.

WE read that in our renowned government of 1757, framed by the greatest of all English War ministers and by the greatest of all English Ducal jobbers, everything that was bright and stainless passed through the one channel, everything that was foul and noisome poured through the other ; the Ministry was based upon all the high and all the low parts of our nature. Something of the like kind may be remarked in 1873, as to the men who keep the English printing press at work. Some of these are scholars, or men of strong mother wit, who in prose and poetry employ a sound Teutonic style. Others are men representing the middle class, writers who, for want of education, often use in a wrong sense the long Latinized words wherein the true penny-a-liner revels. The first class are day by day straining the foul matter from our language, and are leading us back to old springs too long unsought ; perhaps they may yet keep alive our perishing Subjunctive mood. The other class are day by day pouring more sewage into the well of what can no longer be called 'English undefiled.' From the one quarter comes all that is lofty and noble

in the literature of the day ; from the other all that is mean and tawdry.

Our middle class (we beheld something of this kind in the Thirteenth Century) has an amazing love of cumbrous Latin words, which have not long been in vogue. This is seen in their early life. Winchester and Eton may call themselves *colleges*, Harrow and Rugby may call themselves *schools* ; but the place, where the offspring of our shopkeepers are taught bad French and worse Latin, is an *educational establishment* or a *polite seminary*. The books used in our National schools show a lofty disdain for homespun English. As the pupils grow older, they do not care to read about a *fair lady*, but they are at once drawn to a *female possessing considerable personal attractions*. A *brawl* is a word good enough for a scuffle between peasants ; but when one half-t tipsy alderman mauls another, the brawl becomes a *fracas*. An *émeute* is a far genteeler word than a *riot*. A farmer, when he grows rich, prides himself on being an *eminent agriculturist*. The corruption is now spreading downward to the lower class ; they are beginning to think that an *operative* is something nobler than a *workman*.¹ We may call King David a *singer* ; but a triller of Italian trills must be known as a *vocalist*. Our fathers talked of *healing* waters ; our new guide-books scorn even the term *medicinal* ; *therapeutic* is the word beloved by all professors of the high polite style. Pope's well-known divine is being outdone ; our ears are now become so polite, that sins must be called by new names, at which Wickliffe and Tyndale would have stared. I

¹ May I not ask with Theocritus, *τίς δὲ πόθος τῶν ἔκποθεν ἐρυδτά
κνδρί;*

see that a hospital has lately been founded, not for *drunkards*, but for *inebriates*, a new-coined substantive of which Bunyan's Mr. Smooth-tongue might have been proud. Shade of Cobbett! we are now forbidden to call a spade a spade; our speech, like Bottom the weaver, is indeed translated.

Let us watch an Englishman of the average type setting to work upon a letter to the *Times*.¹ The worthy fellow, when at his own fireside, seldom in his talk goes beyond plain simple words and short sentences, such as Mr. Trollope puts into the mouths of his heroes. But our friend would feel himself for ever shamed in the eyes of his neighbours, were he to rush into print in this homely guise. He therefore picks out from his dictionary the most high-sounding words he can find, and he works them up into long-winded sentences, wholly forgetting that it is not every man who can bend the bow of Hooker or Clarendon. The upshot is commonly an odd jumble, with much haziness about *who*, *which*, and their antecedents. The writer should look askant at words that come from the Latin; they are too often traps for the unwary.² The Lady of the

¹ Here is a gem, which occurs in a letter to the *Times* of May 5, 1873. The writer sets up to be a critic of the English drama; the blind leads the blind. 'Such representations are artistically as much beneath contempt as morally suggestive of compassion for the performers, not to speak of some indignation that educated and responsible people should sanction such exhibitions.' He also talks of 'partaking an intellectual pleasure.' Yet the writer of this is most likely no fool in private life.

² I have seen a begging letter containing the words, 'I have become so deaf that I cannot *articulate* what people say to me.' I once heard a showman say of a baboon: 'The form of his claws enables

even trench and the bristling mound is indeed a high and mighty Queen, when seated on her own throne; she has dictated the verse of Catullus and the prose of Tacitus; her laws, given to the world by the mouths of heathen Emperors and Christian Popes, have had wondrous weight with mankind. But no rash or vulgar hand should drag her into English common life; her help, in eking out our store of words, should be sought by none but ripe scholars, and even then most sparingly.¹

I once heard a country doctor say, 'Let me *percute* your chest.'² This too common love of Latinized tawdriness is fostered by the cheap press; the penny-a-liner is the outcome of the middle class. As I shall bestow some notice upon these *individuals*, to use the word dearest to their hearts, I think it as well first to say what I mean by the scornful term. The leading articles in our daily papers of the highest rank are the

him to climb trees with the greatest *felicity*.' I know people who talk of diseases being *insidious*, confusing the adjective with *assiduous*. *insidious?*

¹ In my younger days, the term *reduplication* used to be confined to the Greek grammar; but I see that one of the cheap papers has begun to employ this word for the action known hitherto to Englishmen as *repetition*. A little learning is indeed a dangerous thing.

² Mr. Charles Butler had called the Bull, by which Pius V. deposed Elizabeth, *illaudable*. He was twitted by a hot Protestant for applying so mild an epithet to so hateful an act. The Roman Catholic answered that he had had in his mind Virgil's *Busiris*; he quoted, in support of his phrase, Aulus Gellius, Heyne, and Milton. Had he but used in the first place some plain English adjective to express his meaning, much angry ink would have been left unshed. See his *Vindication against Mr. Townsend's Accusations*, pp. 112-114. Mr. Hazard, the American, published in 1873 a very good book on San Domingo; but he will not hear of *settling* in a country; *locating*, according to him, is the right word to use.

work of scholars and gentlemen, who write much in the style of our great authors of 1700, and do not use a greater proportion of Romance words than Chaucer employed in his tale of Melibœus, five hundred years ago. As to some of our weekly papers (I need not give names), a steady perusal of them is in truth a liberal education, most cheaply procured. Without help from such writers this work of mine would never have been undertaken. Their merit as English authors is beyond that of Chaucer, for they cast aside a huge pile of Romance words that he never knew, that they may employ as great a proportion of Teutonic words as he did in his prose. Good English is not confined to London; the names of certain admirable journals, published in Scotland, Yorkshire, and Lancashire, will occur to many of my readers.

But when we go a little lower down, we alight upon the penny-a-liner. His two best-beloved quotations are *coign of vantage* and *the light fantastic toe*. He it was who, having never heard of the works of Wheatley or Cardinal Bona, named a certain party in the English Church *ritualists*; this was about seven years ago. He may always be known by his love of words fresh from Gaul (thus he always calls his brethren his *confrères*), and by his fondness for Latin words that came in after Pope's death. He looks upon Sir A. Alison's text, well bestrewn with French phrases, as a far nobler pattern than the works of Mr. Hallam or Bishop Thirlwall. With him dangers do not grow, but they 'assume proportions of considerable magnitude.' He scorns to *abuse* or *revile* his foes, much more to *rate* or *miscall* them, so long

as he can *vituperate* them.¹ Mr. Justice Keogh in 1872 was accused by many Irish pens of having *vituperated* the Galway clergy, but never of having sinned with the four other verbs in italics. The Irish are every whit as fond of fine language as the English middle class. When in 1871 all the Roman Catholic Prelates in Ireland put forth a lengthy demand for education on sound Ultramontane principles, they spoke of the thing that scholars call a 'hearty welcome' as an 'ovation.' The Irish clergy of the old pattern never learnt stuff such as this at Douai or Salamanca. Maynooth ought to be above borrowing from the Daily Telegraph.² If a writer of this kind were to pit himself boldly against Dr. Arnold and once more to set forth the homeward march of the Roman Consuls after the glorious day of the Metaurus, he would most likely say that they met with an *ovation* in every town on their road, and that they ended with a *triumph* at Rome. Livy would raise his eyebrows, could he read this version of his heart-stirring tale. I remember seeing in one of the penny papers an article in 1872 on the Alabama business; the Americans were there said to be uttering *minatory expressions*; *threats* being a coarse Teutonic word, far too commonplace for these gentry of the lower press. It is a wonder to me that they have not long ago enriched our tongue with the verbs *existimate* and *autumate*, making a dead set at

¹ George III. and Dr. Johnson, in their famous interview, spoke of the vituperative habit as 'calling names.' *Prisca gens mortalium!*

² Let them not touch the unclean thing, remembering that the anagram on the name of their deadly foe, Titus Oates, was *Testis Ovat.*

the vulgar *think* and *deem*. The pressmen have already outrun the auctioneer mentioned at page 229 of this work; having now waxed bolder, they will not *begin* or even *commence*; they *inaugurate* and *initiate*, and they will soon *incept*. The state of France after 1871 has lately given them two glorious new words, *rejuvenescence* and *recuperation*. In a letter on prison discipline, printed in the Times of September 5, 1872, we find the wondrous word *penology*; the writer compounds Latin with Greek, and knows not how to spell the Latin he has compounded. What would become of our unhappy tongue, had we not the Bible and Prayer Book to keep us fairly steady in the good old paths? Our forefathers thought our mansion weather-tight, but these lovers of the new-fangled are ever panting to exchange stone and brick for stucco.¹ When the Irish Protestants were revising their Prayer Book, not many months ago, one luckless wight, a lover of what they call 'ornate phraseology,' was not ashamed to propose an alteration of our grand old Teutonic name for the Third Person of the Trinity. It is needless to say what a reception this piece of un-wisdom met with from a scholar like Archbishop Trench. No vulgar hands should be laid on the Ark.

We all owe much to the Correspondents of the daily journals. Many of them write sound English; but the penny-a-liner may now and then be found in their ranks. His Babylonish speech bewrayeth him; he mawkishly enough calls an Emperor 'a certain exalted Personage,' a favourite at Court becomes in the scribbler's mouth 'a *persona grata*.' After all, it is rather hard to grudge

¹ O that they would learn '*deductum ducere carmen!*'

him his chance of showing off that he learnt Latin in youth. One of this breed, in the last years of the French Empire, was never tired of telling us in a queer Anglo-Gallic jargon what he ate and drank at Paris, and what Dukes and Marquesses he slapped on the back. Such stuff could not have been served up, day after day, if it had not hit the taste of the English middle class, a taste thoroughly corrupt. A writer of this kind must have readers like-minded with himself. Let me borrow his beloved jargon for one moment, and wound his *amour propre* by asking what is his *raison d'être*? The penny-a-liner's help is often sought by an Editor, who knows what good English is, yet employs these worthless tools. Surely the Editors of our first-class journals should look upon themselves as the high-priests of a right worshipful Goddess, and should let nothing foul or unclean draw nigh her altars. Cannot these lower journeymen of the Press be put through a purification, such as an examination in Defoe, Swift, or some sound English writer, that a good style may be formed before the novice is allowed to write for the journal? If the great authors named were set up as models for young writers, we should never hear of fire as 'the devouring element,' of the spot where something happens as 'the *locale*,' or of a man in his cups as 'involved in circumstances of inebriation.'¹ It would be barbarous indeed to ask the writers to learn a new tongue; but we only beg them to go back to what they learned from their mothers and their nurses.

¹ This last gem I saw myself in a Penny Paper of October, 1872.
Hæc ego non agitem?

Why not practise what we preach?

A sharp-eyed gamekeeper nails up rows of dead vermin on a barn door. Even so our Editors ought once a month or so to head their columns with a list of new-fangled words, the use of which should be forbidden to every writer for their journals ; to be sure, the vermin unhappily are not yet dead. In this list would come, I hope, many words already gibbeted in this chapter, together with *post-prandial*, *solidarity*, *egoism*, *collaborator*, *acerbity*, *dubiety*, *donate*.¹ Some of these words, I believe, came to us from America. Our kinsmen there have made noble contributions to our common stock of literature ; the works of Irving, Motley, Marsh, Bryant, Longfellow, are prized on both sides of the Atlantic alike. Dr. March by his Comparative Grammar of the Anglo-Saxon language, a work to which I owe so much, has shown us that in some things American scholarship aims at rivalling German thoroughness. But Englishmen cannot help being astonished at one thing in his book : he writes *labor*, *honor*, &c., instead of following the good old English spelling. Here is one of the few instances in which the pupil, strong in his right, may make bold to correct the master. Our English *honour*, the French *honure* or *honneur*, takes us back eight hundred years to the bloody day, big with our island's doom, when the French knights were charging up the slope at Senlac again and again, when striving to break the stubborn English shield-wall. The word *honure*, which had already

¹ Every writer, who prints his travels, calls his book 'Personal Adventures.' Lord Plunkett, when asked the meaning of this, supposed that there was the same difference between what was Real and what was Personal in travels, as in the law of property.

thriven in Gaul for eleven hundred years, must have been often in the conquerors' mouths all through those long weary hours ; it was one of the first French words that we afterwards admitted to English citizenship ; and it should abide with us in the shape that it has always hitherto worn. If we change it into *honor*, we pare down its history, and we lower it to the level of the many Latin words that came in at the Reformation : from the Bastard of Falaise to the English Josiah is a great drop. Let us in this, as in everything else, hold to the good old way ; and let our kinsmen, like ourselves, turn with dislike from changes, utterly needless, that spoil a word's pedigree. To maul an old term, whether English or French, is to imitate the clerical boors who wrought such havock at Durham and Canterbury within the last Century.

Fiddlesticks !
yes

America and England alike are too much given to slang and to clipping old words. Nothing in the speech of the former country, so far as I know, can match our 'awfully nice,' or our 'what say?' but one comfort is, that slang takes hundreds of years before it can creep into Standard English. *Mob* and *sham* were slang in 1680, and smack strongly of that year's peculiarities ; on the other hand, *humbug*, though as old as Bonnell Thornton, can as yet be employed by no grave author. Addison had before protested against curtailing words, as in the case of *incog.* ; what would he have said to our *exam.*? Fine writing has set its dingy mark upon America as well as England ; I think it was President Pierce who, in his opening address at the Capitol, twenty years ago, spoke of slavery as

‘involuntary servitude.’ New habits stand in need of new words; one verb, that has come to us within the last four years from the American mint, is ‘to interview.’ Nothing can better express the spirit of our age, ever craving to hear something new; the verb calls up before us a queer pair: on the one side stands the great man, not at all sorry at the bottom of his heart that the rest of mankind are to learn what a fine fellow he is; on the other side fussily hovers the pressman, a Boswell who sticks at nothing in the way of questioning, but who outdoes his Scotch model in being wholly unshackled by any weak feeling of veneration. This Nineteenth Century of ours is a grand age of inventions. Thus we know to our cost what a Sensation Novel means; yet Mr. Edgeworth, writing in 1808, lets us see that the word *sensation* in his day was wholly confined to France (Memoirs, p. 192). Now and then innovators make a lucky hit. ‘Why so much *weep*?’ (fletus) asked Artemus Ward; he little knew that he was reviving the Old English word *wóp*.¹ It is well known that phrases, called Americanisms, are often relics of a remote age. Thus, where an Englishman resolves to do a thing, an American concludes to do it. Yet, in an account of the battle of St. Albans (written in 1455), we read that the King and Lords ‘kept resydens, concluding to holde the

¹ Philology crops up in strange places; I once heard a clown in a circus propound the question, ‘If you may say *I freeze*, *I froze*, why not also say *I sneeze*, *I snoze*?’ Yet he most likely never heard of Strong and Weak Verbs, or as the vile English Grammars of old used to call them, Irregular and Regular Verbs. We may remember that Wamba the son of Witless plays the philologer in the opening scene of *Ivanhoe*.

parlement.'¹ The fact that America speaks of the Fall and not of the Autumn, ought in a Philologer's eyes to atone for a multitude of her sins of the tongue.

As I have made a few strictures upon American vagaries, I ought, in common fairness, to acknowledge that no American fault comes up to the revolting habit, spread over too many English shires, of dropping or wrongly inserting the letter *h*. Those whom we call 'self-made men' are much given to this hideous barbarism; their hopes of Parliamentary renown are too often nipped in the bud by the speaker's unlucky tendency to 'throw himself upon the 'Ouse.' An untaught peasant will often speak better English than a man worth half a million. Many a needy scholar might turn an honest penny by offering himself as an instructor of the vulgar rich in the pronunciation of the fatal letter.² Our public schools are often railed against as teaching but little; still it is something that they enforce the right use of the *h* upon any lad who has a mind to lead a quiet life among his mates. Few things will the English youth find in after-life more profitable than the right use of the aforesaid letter.³ The

¹ *Paston Letters* (Gairdner's edition), i. 331.

² I make a present of this hint to those whom it may concern; I took it from Thackeray, who introduces a Frenchman, the instructor of Mr. Jeames in the art of garnishing his English talk with French phrases.

³ The following story sets in a strong light the great difference between the speech of the well-bred and of the untaught in England. A servant, who had dropped into a large fortune, asked his master how he was to pass muster in future as a gentleman. The answer was, 'Dress in black and hold your tongue.'

abuse of it jars upon the ear of any well-bred man far more than the broadest Scotch or Irish brogue can do. These dialects, as I have shown, often preserve good old English forms that have long been lost to London and Oxford.¹

There are two things which are supposed to bring fresh ideas before the minds of the middle class—the newspaper on week days, and the sermon on Sundays.² We have seen the part played by the former; I now turn to the latter. Many complaints have lately been made on the scarcity of good preachers; one cause of these complaints I take to be, the diction of the usual run of sermons. The lectern and the reading desk speak to the folk, Sunday after Sunday, in the best of English; that is, in old Teutonic words, with a dash of French terms mostly naturalized in the Thirteenth Century. The pulpit, on the other hand, too often deals in an odd jargon of Romance, worked up into long-winded sentences, which shoot high above the heads of the listeners.² Swift complained bitterly of this a hundred and fifty years ago; and the evil is rife as ever now. Is it any wonder then that the poor become lost to the Church, or that they go to the meeting-house, where they can hear the way to Heaven set forth in English, a little uncouth it may be,

¹ A Scotch farmer's wife once said to me, finding me rather slow in following her talk when she spoke at all fast, 'I beg your pardon, Sir, for my bad English.' I answered, 'It is I that speak the bad English; it is you that speak the true old English.' It is delightful to hear the peasantry talk of *sackless* (*innocens*), and *he coft* (*emit*).

² How charming, in *Memorials of a Quiet Life*, is the account of the scholarlike Augustus Hare's style of preaching to his Wiltshire shepherds! He had a soul above the Romance hodgepodge.

but still well understood of the common folk? A preacher has been known to translate, 'we cannot always stand upright,' into 'we cannot always maintain an erect position.'¹ Who can make anything out of the rubbish that follows, 'a system thus hypothetically elaborated is after all but an inexplicable concatenation of hyperbolical incongruity?' ² This reads like Dr. Johnson run mad; no wonder that Dissent has become rife in the land. If we wish to know the cause of the bad style employed in preaching by too many of the Anglican clergy, we must ask how they have been taught at our Schools and Universities. Much heed is there bestowed on Latin and Greek, but none on English.³ What a change might be wrought in our pulpits if lads at public schools were given some knowledge of our great writers from Chaucer and Wickliffe downwards, instead of wasting so much time on Latin verses, that do no good in after life to three-fourths of the students! A lad of average wit only needs sound English models to be set before him, and he will teach himself much. What good service might

¹ Barnes, *Early England*, p. 106. Such a preacher would miss the point of that wittiest of all proverbs, 'An empty sack cannot stand upright.'

² Mr. Cox, who treats us to this stuff (*Recollections of Oxford*, p. 223), says, 'such sentences, delivered in a regular cadence, formed too often our Sunday fare, in days happily gone by.'

³ I for some years of my life always thought that our English *long* was derived from the Latin *longus*. Every grammar and dictionary, used in schools, should have a short sketch of Comparative Philology prefixed. I know that I was fourteen, before the great truths of that science were set before me by Bishop Abraham's little book, used in the Lower Fifth form at Eton. In those days what we now call Aryan was termed Indo-Germanic.

Oxford do if she were to establish yet another School, which would enforce a thorough knowledge of English, and would, moreover, teach her bantlings a new use of the Latin and Greek already learnt ! The works of March, Morris, Max Müller, and others would soon become Oxford text-books in one of the most charming of all branches of learning. Surely every good son of the Church will be of my mind, that the knowledge of English is a point well worth commanding to those who are to fill our pulpits. Our clergy, if well grounded in their own tongue, would preach in a style less like Blair's and more like Bunyan's. Others may call for sweetness and light ; I am all for clearness and pith.¹ But we are getting into the right path at last. Articles have lately appeared in the *Times*, calling for more attention to the study of English at our Grammar Schools.

While we are on the subject of schools, it may be pointed out that Greek has done much in the last three centuries to keep before us the fact, that English will lend itself readily to high-sounding compounds. Old Chapman long ago set us on the right tack ; Milton followed ; and our boys at school talk glibly of *wide-swaying* Agamemnon and *swift-footed* Achilles ; thus the power of compounding has never altogether left us. Would that we could also fasten any one of our prepositions to our verbs at will ! I believe it is mainly owing to the study

¹ There is an old Oxford story, that a preacher of the mawkish school, holding forth before the University, spoke of a well-known beast as 'an animal which decency forbids me to name.' The beast turned out to be the one nearest of kin to the preacher himself; Balaam's reprobate, to wit.

← Why not say *as*, *yourself* ?

of Latin, that *forsooth* and *wont* have been kept alive, by schoolboys construing *scilicet* and *soleo* in the time-honoured way. It is pleasant to find one bough of the great Aryan tree lending healthy sap to another offshoot.¹

Some of the best English verse of our time may be read in the pages of *Punch*, whenever great Englishmen die. Moreover, that shrewd wight is always ready to nail up vermin on the barn door; as lately in the case of the word *elasticity*, employed by three Bishops. Upon this he remarked (June 7, 1873): ‘An up-start expression foisted into the Text would be like a patch of new cloth, and that shoddy, sewn into an old garment of honest English make. That web is of a woof too precious to be pieced with stuff of no more worth than a penny a line.’ But sound English criticism too often calls forth a growl of annoyance from vulgar vanity. If any one in our day sets himself to breast the muddy tide of fine writing, an outcry is at once raised that he is panting to drive away from England all words that are not thoroughly Teutonic. The answer is: no man that knows the history of the English tongue, can ever be guilty of such unwisdom. Our heedless forefathers in the Thirteenth Century allowed thousands of our good old words to slip; our language must be copious, at any cost; we therefore by slow degrees made good the loss

¹ One of the good deeds of our boys is that they have kept alive the old substantive *let* (a hindrance) used in the game of fives. In a letter of Horace Walpole's, written about 1737 from the Christopher at Eton, we see some of the venerable slang of that College; the words are still fresh as ever. Mr. Kinglake, in his account of Colonel Yea at the Alma, has almost made *rooge* classical; none who have played football in the Eton way can forget this verb.

with thousands of French terms. Like the Lycian, whom Zeus bereft of wit, we took brass for gold. Thanks to this process, Chancer had most likely as great a wealth of words at his beck as Orrmin had, two hundred years earlier. But, though we long ago repaired with brick the gaps made in our ruined old stone hall, it does not follow that we should daub stucco over the brick and the stone alike. What a scholar mourns, is that our daws prank themselves in peacocks' feathers : that our lower press and our clergy revel in Romance words, brought in most needlessly after Swift and Addison were in their graves. What, for instance, do we want with the word *exacerbate* instead of the old *embitter*? The former is one of the penny-a-liner's choicest jewels. Is not the sentence, *workmen want more pay*, at least as expressive as the tawdry *operatives desiderate additional remuneration*? At the same time, no man of sense can object to foreign words coming into English of late years, if they unmistakably fill up a gap. Our hard-working fathers had no need of the word *ennui* ; our wealth, ever waxing, has brought the state of mind ; so France has given us the name for it. The importer, who first bestowed upon us the French *prestige*, is worthy of all honour, for this word supplied a real want. Our ships sail over all seas ; English is the chosen language of commerce ; we borrow, and rightly so, from the uttermost shores of the earth ; from the Australians we took *kangaroo* ; and the great Burke uses *taboo*, which came to him from Otaheite.¹ What our ladies, priests, sol-

¹ Burke (the friend of Hare, not the friend of Fox) has given us a new word for *suppress*. Another famous Galway house has given

diers, lawyers, doctors, huntsmen, architects, and cooks owe to France, has been fairly acknowledged. Italy has given us the words ever in the mouths of our painters, sculptors, and musicians. The Portuguese traders, three hundred years ago, helped us to many terms well known to our merchants. Germany, the parent of long-winded sentences, has sent us very few words ; and these remind us of the Thirty Years' War, when English and Scotch soldiers were fighting on the right side.¹ To make amends for all this borrowing, England supplies foreigners (too long enslaved) with her own staple—namely, the diction of free political life.² In this she has had many hundred years' start of almost every nation but the Hungarians ; she has, it is true, no home-born word for *coup d'état* ; but she may well take pride in being the mother of Parliaments, even as old Rome was the source of civil law.³

us a name for irregular justice executed upon thieves and murderers.

¹ The word *plunder* is due to this war. The Indian Mutiny gave us *loot*, and the American Civil War created the *bummer*, called of old *marauder*.

² I take the following from D'Azeglio's Letters to his wife, page 244 (published in 1871) : 'Abbiamo avuto qui Cobden, il famoso dell' *Anti-Corn-Laws-League*. Ho dovuto far l'inglese puro sangue, più che si potesse, coi *speeches* e i *toast*, che sono stati i seguenti : "a S.M. Carlo Alberto—allà *Queen Victoria*—a Cobden." ' The great patriot, as we see, makes rather a hash of his English. We also supply foreigners with sportsmanlike terms ; *le groom anglais est pour le cheval français*.

³ *Coup d'état* reminds me of one effect of Napoleonism. The greatest of French Reviews says in an article on Manzoni (July 15, 1873) : 'quantité de termes, qui n'étaient permis qu'aux halles, ont passé dans le langage de la cour.' Paris is here meant.

But it is sad to see one of the most majestic of our political forms debased into a well-spring of bad English. Few sights are more suggestive than that of a British Sovereign enthroned and addressing the Lords Spiritual and Temporal with the Commons; while the men of 1215 look down from their niches aloft upon their good work. The pageant, one after Burke's own heart, takes us back six hundred years to the days when was laid the ground-plan of our Constitution, much as it still stands; the speech deals with facts upon which hangs the welfare of two hundred millions of men. But the old and pithy style of address, such as Charles I. and Speaker Lenthall employed, is now thought out of place; the Sovereign harangues the lieges in a speech that has become a byword for bad English. We have taken into our heads the odd notion, that long sentences stuffed with Latinized words are more majestic than our forefathers' simplicity of speech; the bad grammar, often put into the Sovereign's mouth, smacks of high treason. The evil example spreads downwards; it is no wonder that official reports are not seldom a cumbrous mass of idle wordiness.¹ A wholesome awe of long sentences would wonderfully improve the Official style, and would save the country many reams of good paper. As it is, too often from the Government scribbler's toil

‘Nonentity, with circumambient wings,
An everlasting Phoenix doth arise.’

¹ In the *Daily Telegraph*, July 18, 1873, will be found a letter from an Official representing the Lord Chamberlain; while rebuking a Manager for bringing the Shah on the stage, he so far forgets

Mr. Marsh has long ago pointed out that our best-loved bywords, and those parts of the Bible most on our lips in every-day life, are almost purely Teutonic. I go a step further and would remark, that the same holds good, as regards the great watchwords of English history; such as 'Short rede, good rede, slay ye the Bishop,' 'when Adam dalf and Eve span, who was then the gentleman?' 'bastard slips shall not thrive;' 'this man hath got the sow by the right ear;' 'turn or burn;' 'the word Calais will be found graven on my heart after death;' 'stone dead hath no fellow;' 'put your trust in God, but keep your powder dry;' 'change kings, and we will fight you again;' 'we'll sink or swim together;' 'the French run, then I die happy;' 'a Church without a Gospel, a King above the Law;' 'the wooden walls of Old England;' 'what will they say in England if we get beaten?' 'the schoolmaster is abroad in the land;' 'the Queen has done it all;' 'the Bill, the whole Bill, and nothing but the Bill;' 'blood is thicker than water;' 'rest and be thankful;' 'are they not your own flesh and blood?' ¹

himself as to talk of 'altering the make-up.' But he at once pulls himself up, after this slip, and goes on to speak of 'making modifications of the personality of the principal character.'

¹ Lord Thurlow in 1789 knew very well what he was about, when he couched in good Saxon his famous adjuration, which he meant to be a household word in the mouths of English squires and parsons. The pithy comments of Pitt, Burke, and Wilkes on Thurlow's blasphemy are well known. The Irish leaders in 1873 are wise in talking of 'Home Rule,' rather than of 'Domestic Legislation;' though the former bears an unlucky resemblance to 'Rome Rule.' Mr. Tadpole and Mr. Taper knew the value of a good cry.

In this way, Pitt the younger is known to us as 'the pilot that weathered the storm.' I have heard, that when Canning wrote the inscription graven on Pitt's monument in the London Guildhall, an Alderman felt much disgust at the grand phrase 'he died poor,' and wished to substitute 'he expired in indigent circumstances.' Could the difference between the scholarlike and the vulgar be more happily marked? I have lately seen another kind of alteration earnestly recommended—it is short rede, good rede; and it sounds like a loud call to come and do likewise. Mr. Freeman says in 1873, on reprinting his Essays written long before:—

'In almost every page I have found it easy to put some plain English word, about whose meaning there can be no doubt, instead of those needless French and Latin words which are thought to add dignity to style, but which in truth only add vagueness. I am in no way ashamed to find that I can write purer and clearer English now than I did fourteen or fifteen years back; and I think it well to mention the fact for the encouragement of younger writers. The common temptation of beginners is to write in what they think a more elevated fashion. It needs some years of practice before a man fully takes in the truth that, for real strength and above all for real clearness, there is nothing like the old English speech of our fathers.'¹

We have before our eyes many tokens that the old ways of our forefathers have still charms for us, though our tongue has been for ages, as it were, steeped in French and Latin. Take the case of children brought to the font by their godfathers; Lamb long ago most

¹ Mr. Freeman's *Essays*, Second Series, Preface. I lighted upon this passage long after I had written the rest of this chapter.

wittily handled a long list of fine girlish names, and avowed at the end,

‘These all, than Saxon Edith, please me less.’

One of the signs of the times is, the marked fondness for the name Ethel ; we cannot say whether the heroine of Mr. Thackeray or the heroine of Miss Yonge is the pattern most present to the parental mind. I know of a child christened Frideswide, though her parents have nothing to do with Christchurch, Oxford. This is one of the straws that shows which way the wind is blowing. With all our shortcomings, we may fairly make the Homeric boast that in some things we are far better than our fathers. A hundred years ago Hume and Wyatt were making a ruthless onslaught upon the England of the Thirteenth Century : the one mauled her greatest men ; the other (irreparable is the loss) mauled her fairest churches. We live in better times ; we see clearly enough the misdeeds of Hume and Wyatt : ought not our eyes to be equally open to the sins of Johnson and Gibbon ? For these last writers, the store that had served their betters was not enough ; disliking the words in vogue at the beginning of their Century, they gave us a most unbecoming proportion of tawdry Latinisms, which are to this day the joy of penny-a-liners. But already improvement is abroad in the land ; Cobbett first taught us a better way ; we have begun to see that the Eighteenth Century (at least in its latter half) was as wrong in its diction as in its History or its Architecture. We are scraping the stucco off the old stone and brick, as the Germans and Danes have done. Ere long, it is to be

hoped, the most polysyllabic of British scribblers will find out that for him Defoe and Fielding are better models than Johnson or Gibbon. The great truth will dawn upon him, that few men can write forty words unbroken by a semicolon, without making slips in grammar. He will think twice before he uses Latin words, such as *ovation*, in a sense that makes scholars writhe. He will never discard a Teutonic word without good reason ; and if he cannot find one of these fit for his purpose, he will prefer a French or Latin word, naturalized before 1740, to any later comer. Fox had some show of right on his side, when he refused to embody in his History any word not to be found in Dryden ; though the great Whig might surely have borne with phrases used by Swift and Bolingbroke.

I now give three sentences, which will bring three different forms of what is called English into the most glaring contrast ; each contains more than twenty nouns and verbs.

I. Stung by the foe's twitting, our forefathers (bold wights !) drew nigh their trusty friends, and were heartily welcomed ; taught by a former mishap, they began the fight on that spot, and showed themselves unaffrighted by threatening forebodings of woe.

II. Provoked by the enemy's abuse, our ancestors (brave creatures !) approached their faithful allies, and were nobly received ; instructed by a previous misfortune, they commenced the battle in that place, and proved themselves undismayed by menacing predictions of misery.

III. Exacerbated by the antagonist's vituperation, our

progenitors (audacious individuals!) approximated to their reliable auxiliaries, and were ovated with empressement; indoctrinated by a preliminary contretemps, they inaugurated hostilities in that locality, and demonstrated themselves as unintimidated by minatory vaticinations of catastrophe.¹

These three sentences at once carry the mind to Hengist, to William the Conqueror, and to the Victorian penny-a-liner. Of the three, the first is made up of good Teutonic words that are among our choicest heirlooms; some of them have been in our mouths for thousands of years, ever since we dwelt on the Oxus. The second sentence is made up of French words, many of which, so far back as the Thirteenth Century, had the right of citizenship in England; they are not indeed to be ranked with the Teutonic words already given, yet are often most helpful. The third sentence is made up of Latin words, mostly not brought in until after 1740; ² wholly unneeded in England, they are at once the laughing-stock of scholars and the idols of penny-a-liners.³ The first sentence is like a Highland burn; the second is like the Thames at Hampton Court; the third is like London

¹ Mr. Soule, of Boston, furnished me with many of the words of Number III., grand rolling words far above my poor brain. Number III. differs from Number I. as Horace's *meretrix* from *matrona*, *scurrus* from *amicus*; his lines on the difference are well known. As to Mr. Soule and his synonyms—*haud equidem in video*; *miror magis*.

² There are two Greek words and two French words among them; I have shown the Victorian penny-a-liner at his very best.

³ Bishop Hall says in his *Satires*, I. 6:—

‘Fie on the forged mint that did create
New coin of words never articulate.’

sewage.¹ Or, to borrow another illustration, the first sentence is like Scott's Jeanie Deans ; the second is like the average young lady of our day ; the third is like Fielding's loathsome Bellaston woman. Something has been said earlier of the merits of stone, brick, and stucco.²

I will end with a parable :—A maiden of Eastern birth came over the sea, and by sheer force installed herself in a Welshman's house. Her roughness was much abated after her baptism : some say the priest who christened her was an Italian, others will have it that he was an Irishman. Her garments were afterwards somewhat rumpled and torn in a struggle with a Danish rover, her own kinsman, who long worried her sorely. A French knight proved a still shrewder foe ; he became lord of her house, settled himself in her parlour, and thrust her down into the scullery. There she abode many days, taking little thought for her dress, though she had once given the greatest heed to it. A begging friar now came in, who was listened to by knight and maiden alike ; he persuaded the latter to throw away certain articles of her homespun raiment, brought by her from the East, and to replace these (a work of time) by an imitation of part of the knight's fine French apparel. What was worse, she became too proud to spin new garments, as she wanted them, out of her home materials. All this was wrong ; her weeds now became parti-coloured, unlike those of her kinsmen on the mainland. Not long after this great change in her attire,

¹ A London journal or two, that might well stand for the *Cloaca Maxima*, will readily occur to my readers.

² I have spoken of gold and brass ; but I know of no combination of metals vile enough to be likened to Number III.

she found herself once more mistress in all her rooms, equally at home in parlour and in scullery. She again and again took the law of the Frenchman, thus handsomely requiting him for his burglary ; and as to the government of her own household, she laid down rules that have since been copied far and wide. But she herself followed foreign fashions in dress still further as she grew older, especially about the time that she turned Protestant. Soon after changing her creed, she is thought to have looked her very best. We must take her as we find her ; it is hopeless to expect her to wear those articles that she long ago flung away at the friar's behest ; but all lovers of good taste will be sorry, if she hide the goodly old homespun weeds that still remain to her, under a heap of new-fangled Italian gewgaws. She is sometimes to be met with abroad, dight in comely apparel ; plain in her neatness, she seems fondest of the attire she brought with her from over the sea, though she shrinks not from wearing a fair proportion of the French gear which she cannot now do without, thanks to her unwisdom when she lived in the scullery. Arrayed on this wise, she can hold her own, so skilful judges say, against all comers ; she need not fear the rivalry of the proudest ladies ever bred in Greece or Italy. But sometimes the silly wench seems to be given over to the Foul Fiend of bad taste ; she comes out in whimsical garments that she never knew until the other day ; she decks herself in outlandish ware of all the colours of the rainbow, hues that she has not the wit to combine ;¹ heartily ashamed of her own home,

¹ The word *penology*, to wit.

she takes it into her head to ape foreign fashions, like the vulgarest of the pretenders upon whom Thackeray loved to bring down his whip. In these fits, she resembles nothing so much as some purse-proud upstart's wife, blest with more wealth than brains, who thinks that she can take rank among Duchesses and Countesses by putting on her back the gaudiest refuse of a milliner's shop. Let us hope that these odd fits may soon become things of the past; and that the fair lady, whom each true knight is bound to champion against besetting clowns, may hold up before English scholars, preachers, and pressmen alike that brightest of all her jewels, simplicity.

Your termes, your coloures, and your figures,
Kepe hem in store, til so be ye endite
Hie stile, as whan that men to kinges write.
Speketh so plain at this time, I you pray,
That we may understanden what ye say.¹

¹ Chaucer, the *Clerkes Prologue*.

CHAPTER VII.

TWELVE HUNDRED YEARS OF ENGLISH.

L

RUNES ON THE RUTHWELL CROSS, OF ABOUT THE YEAR 680.¹

(On-) geredæ hinæ	Girded him
God almeyottig	God almighty
þa he walde	when he would
on galgu gi-stiga	on gallows mount
modig fore	proud for
(ale) men	all men
(ahof) ic riicnæ cuningc	I heaved the rich king
heafunæs hlafard	heaven's lord
hælda ic (n)i darstæ	heel (over) I durst not
bismærædu ungcet men ba	men mocked us both to-
ætgæd(r)e	gether.
ic (wæs) miþ blodæ bistemid	I was with blood besmeared
Krist wæs on rodi	Christ was on rood
hweþræ þer fusæ	but there hurriedly
fearran kwomu	From afar they came
æþþilæ ti lanum	the Prince to aid
ic þæt al bi(h)eal(d)	I beheld all that
s(are) ic wæs	sore I was
mi(p) sorgu(m) gi(d)ræ(fe)d	with sorrows harrowed

¹ Stephens, *Runic Monuments*, I. 405.

miþ strelum giwundæd	with arrows wounded
alegdun hiæ hinæ limwæ-	they laid him down limb-
rignæ	weary
gistoddun him (æt) h(is l)i-	they stood at his corpse's
cæs (h)eaf(du)m	head

II.

MANUSCRIPT OF THE YEAR 737, CONTAINING LINES BY
CADMON.¹

Nu scylun hergan
 hefaen ricaes uard
 metudæs mæcti
 end his mod gidanc
 uerc uuldur fadur
 sue he uundra gihuæs
 eci drictin
 or astelidæ
 He ærist scop
 elda barnum
 heben til hrofe
 haleg scepen
 tha middun geard
 mon cynnæs uard
 eci dryctin
 æfter tiadæ
 firum foldu
 fræa allmectig.

Now must we praise
 heaven kingdom's Warden
 the Creator's might
 and his mind's thought
 glorious Father of men
 as he of each wonder
 eternal Lord
 formed the beginning
 He erst shaped
 for earth's bairns
 heaven as a roof
 holy Shaper
 then mid-earth
 mankind's Warden
 eternal Lord
 afterwards produced
 for men the earth
 Lord Almighty.

¹ Bosworth, *Origin of the Germanic Languages*, p. 57.

III.

THE EIGHTH PSALM, FROM THE NORTHUMBRIAN PSALTER,
COMPILED ABOUT THE YEAR 800.¹

Dryht', dryht' ur, hu wundurlic is noma ȝin in alre eorðan,
for-ðon up-ahesfen is micelnis ȝin ofer heofenas, of muðe cilda
and milc-deondra ȝu ge-fremedes lof.

fore feondum ȝinum, ȝæt ȝu to-weorpe feond and ge-
scildend.

for-ðon ic ge-sie heofenas werec fingra ȝinra, monan and
steorran ȝa ȝu ge-steaðulades.

hwet is mon ȝæt ge-myndig ȝu sie his, oððe sunu monnes
for-ðon ȝu neosas hine?

ȝu ge-wonedes hine hwoene laessan from englum, mid
wuldre and mid are ȝu ge-begades hine, and ge-settes hine
ofer werec honda ȝinra:

all ȝu under-deodes under fotum his, scep and oxan all ec
ðon and netenu feldes,

fuglas heofenes and fiscas saes, ȝa geond-gað stige saes

Dryht', dryht' ur, hu wundurlic is noma ȝin in alre eorðan.

IV.

THE RUSHWORTH GOSPELS, A.D. 900.

St. Matthew, Chap. ii.

1. þa soþlice akenned wæs Hælend Iudeana in dagum
Erodes þæs kyninges, henu tungul-kræftgu eastan quo-
mon in Hierosolimam, 2. cweþende, hwær is se ðe akenned
is kining Iudeana? we gesegon soþlice steorra his in
east-dæle and cuomon to gebiddenne to him. 3. þæt þa

¹ This Psalm may be compared with the version made four hundred and fifty years later, at p. 145 of my work. Both may be found in the *Psalter* (Surtees Society).

geherde, soþlice Herodes king wæs gedroéfed in mode and ealle Hierosolima mid hine. 4. . . . ealle aldursacerdos, bokeras þæs folkes, ahsade heom hwær Krist wære akenned. 5. hiæ þa cwædon, in Bethlem Iudeana, swa soþlice awritten þurh witgu, cwæþende. 6. . . . nænigþinga læs-aest eart aldurmonnum Iuda, of þe soþlice gæþ latteuw sepe ræcctet Israhæl. 7. Herodes dernunga acægde tungul-kräftgum and georne gelornade æt þa tid þæs æteawde him steorra. 8. sondende heom to Bethlem cwæþ, gæþ ahsiað georne bi þem cnæhte þanne ge gemoeteþ hine sæcgað eft, þæt ic swilce cymende gebidde to him. 9. þa hie þa . . . ðæs kyninges word eodun þonan, henu þe steorra þe hiæ ær gesægon east-dæle fore-eade hiæ oþþæt he cumende bufan ðær se cneht . . . 10. hie gesæende soþlice steorran gefegon gefea miccle swiþe. 11. ingangende þæt hus gemoettun þone cneht mid . . . forþfallende gebedun to him . . . ontynden heora gold-hord brohtun lac recils murra. 12. andsuari onfengon slepe, hiæ ne cerdun . . . þurh wege gewendun to heora londe.

V.

THE LINDISFARNE GOSPELS, A.D. 970.

PARABLE OF THE TEN VIRGINS.—St. Matthew xxv.

1. Donne gelic bið ric heofna tewm hehstaldun, ða onfengon leht-fato heora ge-eodun ongeæn ðæm brydguma and ðær bryde. 2. fifo uutetlice of ðæm weron idlo and fifo hogofæste. 3. ah fifo idlo gefengon leht-fato ne genomun oele mið him. 4. hogofæste

untetlice onfengon oele in fetelsum hiora mið leht-fatum.
5. suigo untetlice dyde ðe brydgum geslepedon alle and
geslepedon. 6. middum untetlice næht lydeng geworden
wæs: heonu brydguma cwom, gæs ongæn him. 7. ða
arioson alle hehstalde ða ilco, and gehrindon leht-fato
hiora. 8. idlo untetlice ðæm snotrum cuoedon: seles
us of ole iuerre, forðon leht-fato usræ gedrysned biðon.
9. geonduordon hogo cuoeðendo: eaðe mæg ne noh is us
and iuh, gaas gewelgad to ðæm bibycendum and bygeð
iuh. 10. miððy untetlice geeodon to bycganne, cuom
ðe brydguma and ða ðe weron innfoerdon mið
him to brydloppum and getyned wæs ðe dura.
11. hlætmesto cwomon and ða oðro hehstaldo cueðendo:
drihten, drihten, untyn us. 12. soð he onduearde cueð:
soðlice ic cuoeðo iuh, nat ic iuih. 13. wæccas forðon,
forðon nuuto gie ðone dæge ne þone tid.

VI.

(About A.D. 1090.)

THE FINDING OF ST. EDMUND'S HEAD.¹

Hwæt þa, ðe flot-here ferde þa eft to scipe, and
What then fleet-armament fared then again ship
behyddon þæt heafod þæs halgan Eadmundes on þam
hid the head holy
ðiccum brellum, þæt hit biburiged ne wurde. þa
thick brambles buried should not be.

¹ Thorpe's *Analecta*, p. 87. He thinks that this is East Anglian. Here we see the Anglian diphthong *æ* at the end of words, just as on the Ruthwell Cross, four hundred years earlier.

æfter fyrste, syððan heo ifarene wæron, com þæt lond-
 a time after they gone
 folc tó, þe þær to lafe þa wæs, þær heoræ lafordes lið
 left their lord's corpse
 buton heafde þa læg, and wurdon swiðe sarig for his
 without head lay were right sorry
 slægie on mode, and hure þæt heo næfdon þæt heafod to
 slaughter mind moreover had not
 pam bodige. Þa sæde ðe sceawere, þe hit ær iseah, þæt
 beholder erst saw
 þa flot-men hæfdon þæt heafod mid heom, and wæs him
 with them to him it
 iþuht, swa swa hit wæs ful soð, þæt heo hydden þæt
 seemed as true
 heafod on þam holte. For-hwæga heo eoden þa endemes
 However went at last
 alle to þam wude, sæcende gehwær, geond þyfelas and
 every where through shrubs
 brymelas, gif heo mihten imeten þæt heafod. Wæs eac
 if meet eke
 mycel wunder þæt an wulf wæs isend, þurh Godes
 willunge, to biwærigenne þæt heafod, wið þa oðre deór,
 guard against beasts
 ofer dæg and niht. Heo eoden ða sæcende, and
 day
 cleopigende, swa swa hit iwunelic is þæt ða þe on wude
 calling customary those that
 gaþ oft: 'Hwær eart þu nu gerefra?' And him and-
 go governor
 swyrde þæt heafod: 'Her, her, her.' And swa ilome
 so often
 clypode andswarigende, oððet heo alle bicomen, þurh
 until came
 þa clypunge, him tó. Þa læg þe grægæ wulf þe bewiste
 gray guarded
 þæt heafod, ant mid his twam fotum hæfde þæt heafod
 two feet

biclypped, gredig and hunrig, and for Gode ne dyrste
clasped

þæs hæfdes onburigen, ac heold hit wið deor. Da
taste *but* *held*

wurdon heo ofwundroden þæs wulves hordrædene, and
became *amazed at* *guardianship*

þæt halige heafod hám feroden mid heom, þankende
home *carried*

þam Almihtigan alre his wundræ. Ac þe wulf fologede
for all

forð mid þam heafde, oððet heo on túne comen, swylce
town *as if*

he tome wäre, and wende æft syððan to wude ongean.
tame *again*

Da lond-leodan þa syððan lægðan þæt heafod to þam
land-folk

halige bodige, and burigdon, swa swa heo lihtlucost
easiest

mihten on swylce rædinge, and cyrce arærden onuppon
such *haste* *a kirk* *reared*

him.¹

VII.

(A.D. 1220.)

ANCREN RIWLE (Camden Society), 388.²

A lefdi was þet was mid hire voan biset al abuten,
lady *foes*

and hire lond al destrued, and heo al poure, wiðinnen
she *poor*

¹ I give here only one specimen of English between this date (1090) and 1350, since so many pieces, written in that interval, are to be found in my book.

² This is the only passage, of all the specimens in this Chapter, that was not written in the Anglian country, or that did not feel the Anglian influence. French words begin to come in.

one eorðene castle. On mihti kinges lufe was þauh bi-
an earthen *A* *however*
 turnd upon hire, so unimete swuðe þet he vor wouh-
boundless *very* *wooing*
 lecchunge sende hire his sonden, on efter oðer, and ofte
messengers, one
 somed monie: and sende hire beaubelet boðe veole and
at once *jewels* *many*
 feire, and sukurs of liveneð, and help of his heie hird to
supplies *victuals* *army*
 holden hire castel. Heo underveng al ase on unrec-
received *careless*
 heleas þing þet was so herd iheorted þet hire lufe ne
hard-hearted
 mihte he never beon þe neorre. Hwat wult tu more?
nearer
 He com himsulf a last, and scheawede hire his feire
at
 neb, ase þe þet was of alle men veirest to biholden, and
face *one*
 spec swuðe sweteliche and so murie wordes þet heo
spake *pleasant* *they*
 muhten þe deade arearen vrom deaðe to live. And
might
 wrouhte veole wundres, and dude veole meistries bivo-
did *great works*
 ren hire eihsihðe, and scheawede hire his mihten: tolde
 hire of his kinedome, and bead for to makien hire cwene
offered
 of al þet he ouhte. Al þis ne help nout. Nes þis
owned *helped* *nought* *Was not this*
 wunderlich hoker? Vor heo nes never wurðe vorte
disdain *to*
 beon his schelchine. Auh so, puruh his debonerté, lufe
scullion *But*
 hefde overkumen hine þet he seide on ende, 'Dame, þu
had *him* *at last*

ert iweorred, and þine von beoð so stronge þet tu ne
assailed *foes*
meiht nonesweis, wiðuten sukurs af me, etfleon hore
in no way *escape* *their*
honden, þet heo ne don þe to scheomefule deað. Ich
they
chulle vor þe lufe of þe nimen þis fiht upon me, and
shall *take*
aredden þe of ham þet schecheð þine deað. Ich wot
rid *them*
þauh for soðe þet ich schal bitweonen ham undervongen
must
deaðes wunde, and ich hit wulle heorteliche vorto ofgon
win
þine heorte. Nu, þeonne, biseche ich þe, vor þe lufe þet
then
ich kuðe þe, þet tu luvie me, hure and hure, efter þen
show *at least*
ilke dead deaðe, hwon þu noldes lives. þes king
same *since* *wouldst not in my life*
dude al þus, aredde hire of alle hire von, and was him-
sulf to wundre ituked, and isleien on ende. þuruh
injured *slain*
miracle þauh he aros from deaðe to live. Nere þeos
Would not be
ilke lefdi of vuele kunnes kunde, gif heo over alle þing
evil *nature* *sprung*
ne lufe him her after?

þes king is Jesu Crist, Godes sune, þet al o pisse wise
wowude ure soule, þet þe deoflen heveden biset. And
woed *our* *devils*
he, ase noble wware, efter monie messagers, and feole
many
god deden, com vorto preoven his lufe, and scheawede
prove
þuruh knihtschipe þet he was lufe-wurde, ase weren
worthy

sumewhule knihtes iwuned for to donne. He dude him
sometimes wont do placed
ine turnement, and hefde vor his leofmonnes lufe his
schelde ine vihte, ase kene kniht, on everiche half
i-purled. P̄is scheld þet wreih his Godhed was his leove
pierced covered dear
licome þet was ispred o rode, brod ase scheld buven in
body above
his i-streicht earmes, and neruh bineoðen, ase þe on vot,
stretched narrow one foot
after þet me weneð, sete upon þe oðer vot. . . . Efter
according to supposition
kene knihtes deaðe me hongeð heie ine chirche his
men hang
schelde on his munegunge. Al so is þis scheld, þet is,
remembrance
þet crucifix iset ine chirche, ine swnche stude þet me hit
such place
sonest iseo, vorto þenchen þerbi o Jesu Cristes kniht-
may see
schipe þet he dude o rode.

VIII.

(A.D. 1356.¹)

SIR JOHN MANDEVILLE.

For als moche as it is longe tyme passed, that ther
was no generalle passage ne vyage over the see; and
many men desiren for to here speke of the holy lond,
and han therof gret solace and comfort; I John
Maundevylle, Knyght, alle be it I be not worthi, that

¹ Morris, *Specimens of Early English*, page 198.

was born in Englond, in the town of Seynt Albones, passede the see, in the yeer of our Lord Jhesu Crist MCCCXXII., in the day of Seynt Michelle; and hidre to have ben longe tyme over the see, and have seyn and gon thorghe manye dyverse londes, and many provynces and kingdomes and iles; and have passed thorghout Turkye, Tartarye, Percye, Surrye, Arabye, Egypt the highe and the lowe, Ermonye the litylle and the grete; thorgh Lybye, Caldee, and a gret partie of Ethiope; thorgh Amazoyne, Inde the lasse and the more, a gret partie; and thorgh out many othere iles, that ben abouten Inde; where dwellen many dyverse folkes, and of dyverse maneres and lawes, and of dyverse schappes of men. Of whiche londes and iles I schalle speke more pleynly hereaftre. And I schal devise you sum partie of thinges that there ben, whan time schalle ben, afre it may best come to my mynde; and specyally for hem, that wylle and are in purpos for to visite the holy citee of Jerusalem, and the holy places that are thereaboute. And I schalle telle the weye, that thei schalle holden thidre. For I have often tymes passed and ryden the way, with gode companye of many lordes: God be thonked.

And gee schulle undirstonde, that I have put this boke out of Latyn into Frensch, and translated it agen out of Frenche into Englyssch, that every man of my nacioun may undirstonde it.

But lordes and knyghtes and othere noble and worthi men, that conne Latyn but lityle, and han ben begonde the see, knownen and undirstonden, gif I seye trouthe or no, and gif I erre in devisynge, for forgetynge, or elles;

that thei mowe redresse it and amende it. For thinges passed out of longe tyme from a mannes mynde or from his syght, turnen sone into forgetynge; because that mynde of man ne may not ben comprehended ne withholden, for the freeltie of mankynde.

IX.

BISHOP PECKOCK, REPRESSOR OF OVER MUCH BLAMING OF THE CLERGY, Vol. I. 86.

(About A.D. 1450.)

EVILS OF PRIVATE JUDGMENT IN RELIGION.

Certis in this wise and in this now seid maner and bi this now seid cause bifille the rewful and wepeable destruccioun of the worthi citee and universite of Prague, and of the hoole rewme of Beeme, as y have had ther of enformacioun ynoug. And now, aftir the destruccioun of the rewme, the peple ben glad for to resorte and turne agen into the catholik and general faith and loore of the chirche, and in her¹ pouerte bildith up agen what was brent and throwun doun, and noon of her holdingis² can thrive. But for that Crist in his prophecying muste needis be trewe, that ech kingdom devidid in hem silf schal be destroyed, therefore to hem³ bifille the now seid wrecchid myschaunce. God for his merci and pitee kepe Ynglond, that he come not into lijk daunce. But forto turne here fro agen unto our Bible men, y preie ge seie ge to me, whanne among you is rise a strijf in holdingis and opinious (bi cause that ech of

¹ their.

² their tenets.

³ them.

you trustith to his owne studie in the Bible aloon, and wole have alle treuthis of mennys moral conversacioun there groundid), what iuge mai therto be assiyned in erthe, save resoun and the bifore seid doom¹ of resoun? For thouȝ men schulden be iugis, zit so muste thei be bi ȝe of the seid resoun and doom of resoun; and if this be trewe, who schulde thanne better or so weel use, demene, and execute this resoun and the seid doom, as schulde tho men whiche han spende so miche labour abouȝt thilk craft? And these ben tho now bifore seid clerkis. And therefore, ge Bible men, bi this here now seid whiche ge muste needis graunte, for experience which ge han of the disturblaunce in Beeme, and also of the disturblaunce and dyverse feelingis had among you silf now in Ynglond, so that summe of you ben clepid *Doctourmongers*, and summe ben clepid *Opinioun-holders*, and summe ben *Neutralis*, that of so presumptuose a cisme abhominacioun to oþere men and schame to you it is to heere; rebuke now you silf, for as miche as ge wolden not bifore this tyme allowe, that resoun and his doom schulde have such and so greet interesse in the lawe of God and in expownyng of Holi Scripture, as y have seid and proved hem to have.

X.

(A.D. 1550.)

LEVER'S SERMONS.²

As for example of ryche men, loke at the merchauntes of London, and ye shall se, when as by their honest voca-

¹ judgement.

² Arber's Reprint, page 29.

cion, and trade of marchandise God hath endowed them with great abundaunce of ryches, then can they not be content with the prosperous welth of that vocacion to satisfye theym selves, and to helpe other, but their riches muste abrode in the countrey to bie fermes out of the handes of worshypfull gentlemen, honeste yeomen, and pore laborynge husbandes. Yea nowe also to bye personages, and benefices, where as they do not onelye bye landes and goodes, but also lyves and soules of men, from God and the comen wealth, unto the Devyll and theim selves. A myschevouse marte of merchandrie is this, and yet nowe so comenly used, that therby shepheardes be turned to theves, dogges into wolves, and the poore flocke of Christ, redeemed wyth his precious blond, moste miserablye pylled and spoyled, yea cruelly devoured. Be thou marchaunt of the citye, or be thou gentleman in the contrey, be thou lawer, be you courtear, or what maner of man soever thou be, that can not, yea yf thou be master doctor of divinitie, that wyl not do thy duety, it is not lawfull for the to have personage, benefice, or any suche living, excepte thou do fede the flocke spiritually wyth Goddes worde, and bodelye wyth honeste hospitalitye. I wyll touch diverse kyndes of ryche men and rulers, that ye maye se what harme some of theim do wyth theyr ryches and authoritey. And especiallye I wyll begynne wyth theym that be best learned, for they seme belyke to do moste good wyth ryches and authoritie unto theim committed. If I therefore beyng a yonge simple scholer myghte be so bolde, I wolde aske an auncient, wyse, and well learned doctor of divinitie, whych cometh not at hys benefice,

whether he were bounde to fede hys flocke in teachynge of Goddes worde, and kepyng hospitalitie or no? He wolde answere and saye: Syr, my curate supplieth my roume in teachynge, and my farmer in kepyng of house. Yea but master doctor by your leave, both these more for your vaantage then for the paryshe conforte: and therefore the mo suche servauntes that ye kepe there, the more harme is it for your paryshe, and the more synne and shame for you. Ye may thynke that I am sumwhat saucye to laye synne and shame to a doctor of divinitie in thys solemne audience, for some of theim use to excuse the matter, and saye: Those whych I leave in myne absence do farre better than I shoulde do, yf I taryed there my selfe.

XI.

COWLEY.

(Works, printed by Sprat in 1668.¹)

How this love came to be produced in me so early, is a hard question: I believe I can tell the particular little chance that filled my head first with such Chimes of Verse, as have never since left ringing there. For I remember when I began to read, and to take some pleasure in it, there was wont to lie in my Mother's Parlour (I know not by what accident, for she her self never in her life read any Book but of Devotion), but there was wont to lie Spencers Works: this I happened to fall upon, and was infinitely delighted with the stories of the

¹ Page 144, near the end of the Volume.

Knights, and Giants, and Monsters, and brave Houses, which I found every where there : (Though my understanding had little to do with all this) and by degrees with the tinckling of the Rhyme and Dance of the Numbers, so that I think I had read him all over before I was twelve years old, and was thus made a Poet as irremediably as a Child is made an Eunuch. With these affections of mind, and my heart wholly set upon Letters, I went to the University ; But was soon torn from thence by that violent Publick storm which would suffer nothing to stand where it did, but rooted up every Plant, even from the Princely Cedars to Me, the Hyssop. Yet I had as good fortune as could have befallen me in such a Tempest ; for I was cast by it into the Family of one of the best Persons, and into the Court of one of the best Princesses of the World. Now though I was here engaged in wayes most contrary to the Original design of my life, that is, into much company, and no small business, and into a daily sight of Greatness, both Militant and Triumphant (for that was the state then of the English and French Courts), yet all this was so far from altering my Opinion, that it onely added the confirmation of Reason to that which was before but Natural Inclination. I saw plainly all the Paint of that kind of Life, the nearer I came to it ; and that Beauty which I did not fall in Love with, when, for ought I knew, it was reall, was not like to bewitch, or intice me, when I saw that it was Adulterate. I met with several great Persons, whom I liked very well, but could not perceive that any part of their Greatness was to be liked or desired, no more then I would be glad, or content to

be in a storm, though I saw many ships which rid safely and bravely in it: A storm would not agree with my stomach, if it did with my Courage. Though I was in a crowd of as good company as could be found any where, though I was in business of great and honourable trust, though I ate at the best Table, and enjoyed the best conveniences for present subsistance that ought to be desired by a man of my condition in banishment and publick distresses; yet I could not abstain from renewing my old School-boys Wish in a Copy of Verses to the same effect.

XII.

GIBBON.

(A.D. 1776.)

THE DECLINE AND FALL OF THE ROMAN EMPIRE.

CHAPTER I.

In the second century of the Christian *Æra*, the empire of Rome comprehended the fairest part of the earth, and the most civilized portion of mankind. The frontiers of that extensive monarchy were guarded by ancient renown and disciplined valour. The gentle, but powerful, influence of laws and manners had gradually cemented the union of the provinces. Their peaceful inhabitants enjoyed and abused the advantages of wealth and luxury. The image of a free constitution was preserved with decent reverence: the Roman senate appeared to possess the sovereign authority, and devolved

on the emperors all the executive powers of government.

CHAPTER II.

It was once proposed to discriminate the slaves by a peculiar habit; but it was justly apprehended that there might be some danger in acquainting them with their own numbers. Without interpreting, in their utmost strictness, the liberal appellations of legions and myriads, we may venture to pronounce that the proportion of slaves, who were valued as property, was more considerable than that of servants, who can be computed only as an expense. The youths of a promising genius were instructed in the arts and sciences, and their price was ascertained by the degree of their skill and talents. Almost every profession, either liberal or mechanical, might be found in the household of an opulent senator. The ministers of pomp and sensuality were multiplied beyond the conception of modern luxury. It was more for the interest of the merchant or manufacturer to purchase, than to hire his workmen; and in the country, slaves were employed as the cheapest and most laborious instruments of agriculture. To confirm the general observation, and to display the multitude of slaves, we might allege a variety of particular instances. It was discovered, on a very melancholy occasion, that four hundred slaves were maintained in a single palace of Rome.

MORRIS.

(A.D. 1872.)

LOVE IS ENOUGH.

O friend, I have seen her no more, and her mourning
Is alone and unhelped—yet to-night or to-morrow
Somewhat nigher will I be to her love and her longing.
Lo, to thee, friend, alone of all folk on the earth
These things have I told: for a true man I deem thee
Beyond all men call true; yea, a wise man moreover
And hardy and helpful; and I know thy heart surely
That thou holdest the world nought without me thy
fosterling.
Come, leave all awhile! it may be, as time weareth,
With new life in our hands we shall wend us back hither.

Page 47.

One beckoneth her back hitherward—even Death—
And who was that, Beloved, but even I?
Yet though her feet and sunlight are drawn nigh
The cold grass where he lieth like the dead,
To ease your hearts a little of their dread
I will abide her coming, and in speech
He knoweth, somewhat of his welfare teach.

Hearken, O Pharamond, why camest thou hither?

I came seeking Death; I have found him belike.

In what land of the world art thou lying, O Pharamond?

In a land 'twixt two worlds; nor long shall I dwell there.

Who am I, Pharamond, that stand here beside thee?

The Death I have sought—thou art welcome; I greet thee.

Such a name have I had, but another name have I.
Art thou God, then, that helps not until the last season?
Yea, God am I surely; yet another name have I.
Methinks as I hearken, thy voice I should wot of.
I called thee, and thou cam'st from thy glory and kingship.
I was King Pharamond, and love overcame me.
Pharamond, thou say'st it.—I am Love and thy master.
Sooth did'st thou say when thou call'dst thyself Death.
Though thou diest, yet thy love and thy deeds shall I
quicken.
Be thou God, be thou Death, yet I love thee and dread not.
Pharamond, while thou livedst, what thing wert thou
loving?
A dream and a lie—and my death—and I love it.
Pharamond, do my bidding, as thy wont was aforetime.
What wilt thou have of me, for I wend away swiftly?
Open thine eyes, and behold where thou liest!
It is little—the old dream, the old lie is about me.
Why faintest thou, Pharamond? Is love then unworthy?
Then hath God made no world now, nor shall make here-
after.

Wouldst thou live if thou mightst in this fair world, O Pharamond?

Yea, if she and truth were; nay, if she and truth were not.

O long shalt thou live; thou art here in the body,
Where nought but thy spirit I brought in days bygone.
Ah, thou hearkenest!—And where then of old hast thou heard it?

O mock me not, Death; or, Life, hold me no longer;
For that sweet strain I hear that I heard once a-dreaming;
Is it death coming nigher, or life coming back that brings it?
Or rather my dream come again as aforetime?

Look up, O Pharamond! canst thou see aught about thee?—Page 76.

It is a shame for any Englishman to look coldly upon his mother tongue, and I hope that this Book may help forward the study of English in all its stages. Let the beginner first buy the Gothic and Anglo-Saxon Gospels, with Wickliffe's and Tyndale's versions; these, printed in four columns side by side, make a moderate volume, and are published by J. Smith, Soho Square, London. Let him next get Thorpe's *Analecta Anglo-Saxonica* (a glossary is attached), published by Arch, Cornhill; the extracts given here range from the year 890 to 1205. Then let him go on to Dr. Morris' *Specimens of Early English*, which will take him from 1230 to 1400; Mr. Skeat's *Specimens* will bring him down to 1579: these last two books come from the Clarendon Press and are sold by Macmillan & Co. The great English works, from 1579 to 1873, may be supposed to be already well known to all

men of any education. The thorough-going English student must always keep his eye fixed upon Dr. March's Anglo-Saxon Grammar (Sampson Low, Son, and Marston), and upon Dr. Morris' Historical Outlines of English Accidence (Macmillan and Co.). He will, it is to be hoped, forthwith become a subscriber to the Early English Text Society. May many an Englishman begin his studies in his own tongue, mindful of Virgil's line:

‘Antiquam exquirite Matrem.’

I N D E X.

{English words and letters are here inserted in their most modern shape; thus *whch* must be looked out, in order to find *hwylc*. In pursuance of this plan, I set down that *a* replaces *æ*, not that *æ* changes to *a*.]

A

- A** the Prefix, 15 ; it is clipped, 96
- Replaces *æ*, 38, 43, 50, 57, 61, 73, 74, 88, 102
- Replaces *an* in the Infinitive, 37, 43
- Replaces *an* in Nouns, 51
- Replaces *dn* as the Article, 67, 69, 73
- Replaces *e*, 80, 148, 177, 274, 282, 283
- Replaces *ea*, 37, 38, 43, 52, 54, 60, 73, 95
- Replaces *ge*, 44, 61
- Replaces *i*, 261
- Replaces *o*, 64, 70
- Replaces *of*, 119, 261
- Replaces *on*, 27, 59, 64, 74, 88, 269, 317
- Replaces *y*, 261
- used as an Interjection, 100
- standing for *he*, 192
- set before an adjective, 192
- A day or two**, 194
- Abaft**, 26
- Aberdeenshire**, 138, 146
- Able**, the Romance Suffix, 247, 275, 279

ADV

- About to** (standing for the Future), 194
- Above**, 98, 130
- Abraham, Bishop**, 335
- Abroad** (*latè*), 77, 291
- Abroad** (*foris*), 291
- Ac**, the Suffix, 247
- Accents**, 32, 221, 222
- Accord**, with one, 269
- According as**, 269
- According to**, 26, 280, 287
- Acknowledge**, 64, 300
- Acorn**, 274
- Acre**, 3, 5
- Across**, 280
- Adam Bede, the Authoress of**, 99. *See Middlemarch*
- Adder**, 188
- Addison**, 98, 149, 195, 252, 300, 312, 313, 317, 331, 338
- Adjectival endings**, 11, 12, 103, 130, 248
- Adjectives**, 7, 13, 22, 51, 59, 95, 277
 - no longer agree in Number with Substantives, 52, 285
- Ado**, 283, 287, 291
- Adventure**, 237

ADV

Adventurer, 238
 Adverbial Genitive, 8
 Adverbs, 7, 101, 192, 241
 Advotry, 292
Æ, replacing *ea*, 57, 61
 — it disappears, 87, 91, 102,
 112
 — the Anglian diphthong, 353
Ælfric, 51, 67, 68, 85, 216
 Afar, 119
 Affinity, 243, 301
 Afford, 83
 Afore, 27, 194
 Afraid, 245, 292
 Aft, 26
 After, 7, 27
 Aftermost, 7
 Again, 27, 91, 151, 285, 286
 — in composition, 307
 Against, 71, 73, 264, 278, 290
 Agatho, Pope, 61
 Age, the Romance Suffix, 246
 Aghast, 113
 Agincourt, 276
 Ago, 141
 Agog, 105
 Ai, the combination, 87
 — replaces *æ*, 91
 Ail, 274
 Ait, 113
 Ajar, 80
 Al, the Anglian for *eal*, 37, 43,
 52, 54, 73
 — is prefixed, 73, 75, 85, 101
 — is clipped in Scotland, 147
 Al, the Suffix, 247
 Alack, 222, 278
 Aland, 112
 Alas, 222
 Albeit, 85, 101, 118, 269, 287
 Alcuin, 35
 Alderleifest, 60, 309
 Alderman, a Prince, 102
 Aldgate, 69

AN

Alexander, the Romance of, 178—
 180, 188, 237, 241, 242, 256
 Alfred, 30, 31, 37, 38, 39, 41,
 44—47, 51, 54, 68, 86, 87, 175,
 215, 216, 217, 254, 259, 264,
 268, 293
 — his Proverbs, 91, 125, 126,
 128, 141
 Alice, Queen, 218
 Alike, 129, 261
 Alison, 326
 Alive, 81, 126
 All and some, 159
 All at once, 148
 All day long, 112
 All one to me, 116
 All to pieces, 194
 Allegro, the, 311
 Alliterative Poetry, 33, 34,
 233
 Alms, 43, 220, 243
 Aloft, 64, 97
 Alone, 101, 126
 Along, 27
 Aloof, 310
 Aloud, 179
 Already, 291
 Also, 70
 Although, 85, 101
 Altogether, 75
 Always, 193, 290
 Am, 8, 10, 36, 43, 61
 Amâsse, 53
 Amell (*inter*), 41
 America, 27, 161, 292, 327, 330—
 333, 339. *See* United States
 Amid, 118
 Amiss, 142
 Among, amongst, 48, 59, 290
 An, the Article, 27, 89
 An, the Suffix, 247
 An, replacing *agen*, 57
 An, the Infinitive, clipped, 50,
 52, 74

ANA

Analecta, Anglo-Saxonica, 71, 369
 Ance, the Suffix, 247
 Ancren Riwle, the, 118-124,
 127, 141, 155, 168, 221-226,
 236, 241, 252, 265, 355
 Ande, the Northern Participle
 in, 9, 44, 62, 94, 125, 148,
 165, 185, 276
 Andrew, St., 89, 220
 Anent, 27, 120
 Anger, 97, 301
 Angevin, 55, 79
 Angles, the, 19, 35, 41, 47, 50,
 55, 56, 104, 180, 216
 Angli, 17
 Anglian, 39, 52, 59, 258, 320, 355
 Anglo-Saxon, 63, 80, 369
 Anhungred, 179, 290
 Anne, Queen of Richard II.,
 273
 Anon, 88, 291, 302
 Another (a corrupt form), 53, 59
 Anthem, 223
 Any, 57.
 Apology for the Lollards, 269
 Architecture, 56, 180, 215, 235,
 343
 Ard, the Suffix, 247
 Arderne, John, 234
 Are, 10, 39, 49, 88, 91, 104, 115,
 143, 165, 263, 278, 294, 312
 Aright, 64
 Ariosto, 274, 308
 Arise, 96
 Armada, the, 309, 317
 Arnold, Dr., 327
 Around, 26, 242
 Arrow, 274
 Art (*es*), 43
 Artemus Ward, 332
 Arthur, King, 196, 217, 237
 Article, Definite, 29, 31, 57, 58,
 89, 94, 113, 233
 — Indefinite, 27, 28, 89

AU

Article used after *many*, 112
 Arundel, Archbishop, 273
 Aryan, 1, 2, 7, 9, 11, 12, 13, 14,
 16, 35, 51, 335, 337
 As (*also*), 67, 70, 73, 82, 136,
 142
 — standing for the Relative, 192
 As far as, 179
 As help me God, 275
 As if, 100
 As it were, 100
 As much as, 118
 As oft as, 118
 As soon as, 185
 As though, 88
 As to this, 269
 As well, 177, 193
 Ascham, 307
 Ashore, 64
 Aside, 179
 Ask, axe, 26, 49, 104, 264, 290
 Asleep, 74
 Assemble, 129, 224, 300
 Assumption of the Virgin, 174
 Asunder, 194
 At, 3, 27, 32, 177, 302
 At all, 291
 At last, 112
 At least, 118
 At once, 118
 At one, 176, 302
 At part, 277
 Ath, the Plural ending of the
 Present, altered, 49, 62, 63
 Athanasian Creed, Version of, in
 Lincolnshire, 136-139, 143, 147
 Athelstane, 239
 Athens, 308, 313
 Athirst, 261
 Athwart, 167
 Ation, the Suffix, 247
 Ative, the Suffix, 247
 Atonement, 176
 Au, the combination, 43, 79

AU

Au replaces *a*, 121
 Auchinleck Romances, the, 252
 Audlay, 124, 260, 282, 283
 Aught, 101
 Augustine, St., 305
 Awake, 96
 Award, 275
 Aware, 73
 Away, 100
 Awdry, St., 191
 Awe, 70, 73
 Awkward, 261
 Axe, for ask, 49, 104
 Aye, 12, 100, 130
 Ayenbite of Inwyd, 188, 208, 209,
 262, 263, 284
 Aytoun, 306

B inserted in a word, 74
 — replaces *g* and *k*, 82,
 117
 Backward, 261
 Bacon, Lord, 289, 303, 308
 Bacon, Roger, 227, 233
 Bad (*malus*), 176, 207; badder,
 275
 Bad (*jussit*), 129
 Backbiter, 121
 Beere, old English adjectival
 ending, 11
 Bag, 122, 188, 189
 Bait, 169
 Bait, to, 255
 Balder, 36, 176
 Baldness, 176
 Ball, 115
 Balliol, John, 176
 Ban, 92
 Baptim, baptism, 292
 Barclay, 280, 288
 Barley, 64
 Barnes, Mr., 33, 37, 260, 316
 Barrow, 177
 Bask, 42

BES

Baste, 117
 Baton, 117
 Baxter, 124, 281, 312
 Be, 4, 10, 12, 36, 61, 155
 — the Prefix, 15
 Be, ben, bath (*sunt*), 61, 82, 104,
 115, 256, 263, 278
 Beadle, 71
 Bear, 4, 43
 Bear the bell, 194
 Bearing, 130
 Beast, 148, 223
 Because, 26, 242, 269
 Becket, 15, 69, 177, 239, 242
 Become (*decere*), bicumelic, 79,
 82
 Become (*fieri*), 82
 Bed and board, 34
 Bede, 19, 35, 37, 46, 85, 217, 218,
 268
 Bede (*prayer*), 189, 287
 Bedell, Bishop, 154, 310
 Bedford, 45, 47, 162, 210
 Been (*gewesen*), 70, 73
 Before, 49, 98
 Beforehand, 118
 Beforesaid, 137
 Beggar, 122
 Begotten, 143
 Behight, 164, 287, 301
 Belief, 78, 82, 117, 175
 Belike, 275
 Belittle, 82
 Belly, 235
 Belong, 105
 Below, 72, 186
 Ben Jonson, 281
 Benedictines, the, 304
 Beowulf, the 18, 27, 28, 30, 32,
 47, 79, 216
 Bequest, 167
 Berners, Lord, 288
 Beseech, 80
 Besides, 85, 119, 179

BES

Best, 82
 Bestead, 191
 Bestiary, the, 125-127, 131, 155,
 163, 252, 254
 Bestir, 179
 Betimes, 130
 Betroth, 191
 Better, 4
 Between, 49, 87
 Betwixt, 59, 153
 Bewray, 179, 224, 287
 Beyond, 49
 Bible, the, 12, 30, 86, 116, 148,
 183, 196, 199, 216, 221, 238,
 265, 268, 269, 273, 280, 283,
 288-306, 309, 310, 328, 341,
 360, 361
 Bicker, 179
 Bid bedes, 189
 Bidene, 100
 Big, 169
 Billy Taylor, 161
 Bind, 4, 160, 178
 Bishop, 5, 88, 95
 Black Prince, the, 258, 315
 Blackstone, 239, 240
 Blair, 336
 Blame, to, 292
 Blanchet, 236
 Bleak, 169
 Blimber, Miss, 15
 Blink, 169
 Blow, 43, 61, 79
 Blunt, 97
 Boast, 158, 250
 Boastful, 191
 Bodily, 102
 Body, 102, 177, 194
 Bogie, 154
 Bohemia, 48, 268, 360, 361
 Boil (*pustula*) 222
 Bologna, 184, 245
 Bond (*servus*), 160, 161, 177, 185
 Bondage, 185, 195, 246, 279

BRU

Bonden, 148, 161
 Bondman (*servus*), 177, 275
 Bondman (*colonus*), 177, 196, 258
 Bonny, 180
 Book, 39, 85, 91, 128
 Boon, 39
 Booth, 97
 Bo-peep, 294
 Born, 167
 Boston, 191
 Both (*et*), 31
 Both (*ambo*), 3, 64, 67, 69, 70
 Bother (*amborum*), 285
 Bother, 20
 Bought, 49
 Boulder, 169
 Bound, 97, 138
 Bout, 170
 Bow, 88, 147
 Bowyer, 176, 247
 Boy, 169
 Bradwardine, 239
 Brake, broke, 88, 126, 148
 Brandan, St., 178
 Bread, 71
 Breast, 49, 95
 Brethren, 88, 102
 Bridegroom, 290
 Bridge, 223, 246, 286
 Bright, 4, 26
 Bright, Mr., 318, 319
 Bring about, 275
 Brink, 123
 Bristol, 104, 207
 Britain, 18, 19, 20, 46
 British Museum, 196, 226, 285
 Broad, 86
 Brother, 4
 Brother-in-law, 179
 Brow, 4, 88, 147
 Browne, Sir Thomas, 311, 313
 Bruce, Robert, 202, 254
 Bruin, 287
 Brunanburgh, 46, 217

BRU

Brunne, Robert of, (Manning), 136, 137, 182-202, 210, 211, 243-246, 250-252, 254, 256-259, 262, 269, 274, 277, 278, 281, 282, 285, 302, 307, 319
 Brunswick, 32, 34
 Brut, the, 111, 220, 226, 231
 Bua, the Norse word, 42, 160, 161, 178
 Bubble, 191
 Buck, 187
 Bugbear, 154
 Bull, 91, 97
 Bummer, 339
 Bunyan, 138, 287, 304, 311, 324, 336
 Buonaventura, 227, 256
 Burgh, borough, 57, 71, 75, 87, 287
 Burghers, 49
 Burgoyne, Sir John, 238
 Burke, 314, 338, 340, 341
 Burly, 126
 Burns, 315, 316
 Burst out laughing, 194
 Bury, 287
 Bury St. Edmunds, 92
 Bush, 131
 Busk, 42, 161
 But, 53, 137, 193, 266, 280
 — its many meanings, 53
 But and ben, 26, 27
 Butler, the poet, 312
 Butler, the prose-writer, 325
 Butt, to, 169
 Buttock, 177
 Buy, 147
 Buyer, 87
 Buzzard-clock, 63
 By, the Danish ending, 41, 94
 By, 3, 15, 27, 74, 178
 Bye and bye, 275
 Byron, 34, 164, 274, 315
 By-way, 261

CER

C changed to *ȝ* at the end of a word, 103
 — replaces *g*, 136
 — sounded soft, 153, 219, 246, 290
 Cabbage, 81
 Cackle, 123
 Cadmon, 28, 33, 35, 36, 37, 183, 258, 350
 Cæsar, 17, 18, 54, 223
 Cake, 117
 Calvin, 300
 Cambridge, 45, 125, 191, 202, 254, 264, 265, 289
 Can, 10, 75, 190
 Canning, 342
 Cannot, 190
 Canterbury, 85, 209, 235, 253, 273, 331
 Canute, 51
 Capgrave, 278, 279
 Carle, 166
 Carline, 6
 Carlyle, Mr., 223, 317
 Carp, to, 124
 Carpenter's Tools, poem on, 262
 Cart, 102
 Cases, confused, 44, 51, 52, 57, 58, 59, 94, 186
 Cast, 84
 Castle, 69, 238
 Catch (bicatch), 79, 83, 105, 317
 Catchpole, 83, 219
 Caterwaw, 275
 Catherine, St., Legend of, 117, 121
 Cause why, 275
 Caxton, 127, 248, 277, 281, 284-288, 297, 307
 Celts, 1, 11, 13, 16, 18, 19, 20, 45, 46, 146, 216, 316
 Celtic words in English, 19, 41, 83, 123, 151, 153, 154, 158, 179, 218. *See* Welsh, Irish
 Certain, 246, 266, 292, 312

CER

Cervantes, 304
Ch replaces *c*, 44, 52, 67, 69, 80, 85, 86, 88, 94, 95, 107, 112, 163, 184
— replaces *h*, 49, 57, 71
Chabbe, for *I have*, 207
Chaff, to, 122
Chaffer, 121
Chameleon, the, 89
Champion, 221, 224, 238
Chancel, 244
Change from Old to New, 54, 55
Changes in the meaning of English words, 52, 53, 71, 73, 82, 83, 89, 90, 92, 97, 106, 107, 113–117, 119–121, 126, 131, 132, 151, 153, 161, 162, 169, 176, 177, 187–191, 201, 223, 243, 262, 282, 291, 294, 296
Chapman, 236, 302
Chapman, the Poet, 336
Charity, lines on, 196–199, 219, 243
Charlemagne, 35
Charles I., 340
Charles II., 122, 234
Charles V., 317
Charles the Bold, 283, 284
Charter, the, 93, 310
Chatter, 122, 124
Chaucer, 72, 123, 130, 131, 175, 195, 210, 230, 231, 241, 244, 246, 248, 252, 259, 261, 263, 265, 274–277, 280, 281, 283, 297, 300, 307, 316, 318, 319, 326, 335, 338
Cheek, 88
Cheese, 74
Cheke, 306
Chelmsford, 180
Chester, 45, 207
Chew, 89
Chicheley, Archbishop, 273
Chicken, 85, 112

COM

Children, childer, 49, 67, 70, 102, 185
Chillingworth, 235
Choice, 179
Choose, 61, 67, 69, 105, 224
Chough, 122, 264
Christianity, 16, 18, 20, 243
Churh, 80, 96
Churchyard, the poet, 124
Cinghiale, 40
Citizen, 70
City, 153
Ciullo d'Alcamo, 54
Clack, 142
Clad, 129
Clapper, 123
Clarendon, Lord, 312, 324
Clarendon, Constitutions of, 239
Clarify, 267
Clatter, 117
Clean (*omnino*), 116
Clench, 142
Clever, 126
Clink, 174
Clip, 97
Clive, 5
Clock (an insect), 63
Clock, ten of the, 275
Cloke, 153
Cloud, 152
Clout, 142
Clovis, 224
Club, 114
Club, to, 121
Coat, 243
Cobbett, 281, 317, 324, 343
Cobden, 339
Cocky, 92
Coft, he, 334
Cog, 142
Coleridge, 315
Collier, 176, 211
Colour of, under, 269
Come, 74, 194

COM

Comely (*bicunellic*), 79, 82
 Comparatives of Adjectives, 7, 262, 279
 Comparison of Adjectives, with *most* and *more*, 121, 154, 241, 264
 Conclude, to, 332
 Conjunctions, newly formed, 74, 192
 Conqueror, the (William I.), 55, 69. *See* William I.
 Conquest, Norman, 27, 29, 30, 99, 216, 320. *See* Norman
 Considering this, 269
 Consonants, interchange of, 26, 44, 49, 99, 102, 103, 106
 — cast out in the middle of a word, 53, 57, 62, 88, 103, 105, 112, 126, 129, 142, 147, 150, 153, 164, 190, 191, 193, 256, 261, 266, 274
 Conträr, 222
 Contrast to the East Midland, 67, 77, 110, 134, 140, 145, 157, 173
 Conybeare, 34, 79
 Cooke, Mr., 154
 Cookery, words of, 239
 Cool, 39
 Copperfield, David, 28
 Cornish, 306
 Cost, 123
 Cough, 4, 137, 138, 211
 Could (*cuthe*), 75, 128, 138, 190, 282, 290
 Country-house, 150
 County-court, 244
 Coup d'état, 339
 Coverdale, 293
 Coverley, Sir Roger de, 98
 Cow, 3
 Cower, 179
 Cowley, 281, 312, 363
 Cowper, 98, 166, 169

DAN

Cox, Mr., 335
 Craftiose, 279
 Cramp, 142
 Cranmer, 268, 300, 304, 307
 Creep, 43
 Cress, 26
 Cressy, 260, 263, 311
 Cripple, 117
 Crock, 85
 Cromwell, 27, 247
 Crook, 90, 97
 Crop, to, 122
 Cross, 64, 223, 229, 310
 Crossway, 310
 Crouse, 169
 Crown, 162, 185, 221
 Cruelty, 222, 294
 Cry, 224
 Crysten (Christian), 292, 296
 Cuckold, 142
 Cudgel, 123
 Cup, 43
 Cur, 123
 Curl, 179
 Curse, 26
 Cursor Mundi, the, 265
 Cut, 115
 Cut to pieces, 30

D added to *n*, *l*, *r*, *s*, 25, 26, 129, 143, 148, 150
 — dropped in the middle and at the end of a word, 166, 266, 274
 — replaces *th*, 264
 Dab, 179
 Daft, 103
 Daily Telegraph, 289, 307, 327, 340
 Dalziel, 70
 Danelagh, the, 60, 61, 62, 87, 96, 118, 132, 156, 163, 165, 180, 182, 245, 279, 286
 Danes, Danish (*see* Scandinavian,

13

48
64

DAN

Norse), 18, 35, 37, 38, 39, 40, 41, 42, 44, 45, 46, 51, 55, 56, 62, 70, 83, 89, 93, 94, 96, 98, 105, 113, 114, 122, 123, 162, 163, 165, 166, 169, 216, 223, 255, 259, 260, 261, 262, 263, 264, 265
Dano-Anglian, 48, 64, 184, 255, 265, 321. *See* East Midland
Dante, 211, 274, 304, 310, 311, 319
Dare, 4, 10
Dasent, Mr., 113, 176
Dash, 114, 160, 161
Dash it, 141
Dative Singular, 58
— Plural, 14, 15, 44, 51, 58, 59, 130
— Reflexive, 30, 119
— it replaces the Accusative, 44, 52, 58
Daughter, 4, 50, 138
Davie, Adam, the Poet, 209, 257, 263
Davies, Sir John, 309
Day, 3, 4, 57, 85
D'Azeglio, 339
De, the Romance, 29, 266
De Machlinia, 288
Dead as a dorenail, 261
Deal, 21
Debtor, 269
Deep, 95
Deer, 22, 95
Defile, 224, 292, 296
Definite Adjective, 13, 22, 51, 59, 95
Defoe, 312, 329, 344
Defy, 180
Deliver, 269
Demaus, Mr., 289
Demonstratives, 23, 94
Der, the Aryan Suffix, 6
Derby, 41, 45, 47, 94, 99, 104, 165
Deuce, 170

DOW

Devonshire, 141, 254, 278
Dew, 82
Dickens, 84
Did, 8, 10, 16, 164, 190, 193
Diddle, 33
Die, 97
Dike, 95, 127
Ding, 169
Dingle, 124
Dirt, 169
Dis, the Romance Prefix, 247, 287
Disciple, 220
Dislike, 266
Distrust, 287
Disworship, 287
Ditch, 80, 95, 127
Dizzy, 262
Do, 4, 10, 36, 40, 131, 290, 302
— used as an auxiliary, 30, 190, 193
— prefixed to the Imperative, 30, 122
— used instead of repeating a previous Verb, 31
Do their best, 177
Do to death, 194
Dog, 122
Dolt, 92
Dom, the Suffix, 15, 248
Dombey, 15
Donald, 26
Doncaster, 47, 94
Done (finished), 191
Doom, 39, 44
Doomsday Book, 42
Door, 4, 21
Dorset, 33, 37, 51, 61, 69, 114, 115, 118-124, 136, 141, 207, 255, 260, 316
Double forms in English, 52, 88, 89, 95, 117, 120, 127, 128, 194, 299
Douay Bible, 302
Down, to, 151, 314

DOW

Downright, 147, 185
 Drag, 128
 Drake, 167, 168
 Draught, 114
 Draw, 84, 126, 128
 Drawbridge, 179
 Dray, 128
 Dreadful, 122
 Dream, 131, 255
 Dreg, 152
 Drench, 95
 Drink, 95
 Drive, 121, 275
 Drivel, 116
 Droop, 116
 Drought, 102, 127
 Drove, 88
 Drummond, 306
 Drunkenness, 248
 Dry, 50, 88
 Dryden, 124, 304, 305, 312, 313,
 344
 Dual Number, 7, 23, 37
 — — is dropped, 166
 Duck, 168, 212
 Duck, to, 179
 Dunbar, 231, 297
 Durham, 146, 203, 331
 During, 26, 269
 Dusk, 122
 Dutch, the, 18, 286
 — words akin to English, 63, 64,
 75, 82, 90, 92, 100, 105, 106,
 115, 116, 117, 123, 131, 142,
 152, 161, 169, 170, 174, 177,
 211, 213. *See* Friesland, Fri-
 sian
 Dwell, 97
 Dwindle, has *d* inserted in the
 middle, 26

E its sound is represented in
 many ways, 175

EAS

E, replaces *a*, 39, 43, 71, 143
 — replaces *æ*, 39, 50, 57, 61, 67,
 69, 71, 74, 82, 102
 — replaces *ea*, 43, 61, 88, 261
 — replaces *eo*, 43, 49, 50, 61, 95,
 129, 261
 — replaces *i*, 68, 74, 87, 136
 — replaces *o*, 50, 59, 61
 — replaces *u*, 86, 121
 — replaces *y*, 43, 49, 68, 71, 88
 — a letter popular in the South-
 east of England, in the middle
 of a word, 68
 — popular in the North, 175
 — omitted at the end of a word,
 310
 Ea, retained in Dorset and the
 South, 33, 37, 116, 175, 223,
 260
 — replaces *æ*, 52, 80, 116, 118
 — replaces *eo*, 39, 49, 59, 85
 — replaces *y*, 40, 49
 Each, 60, 73, 78, 81, 86, 100,
 166, 184, 266
 Eadred, 46, 47
 Eagre, the, 42
 Ear, to (*arare*), 2, 12, 301
 Earl, 102
 Earle, Mr., 34, 56, 138, 190, 284
 Early English Text Society, the,
 165, 174, 196, 320, 370
 Earthly, 103
 Earthly Paradise, the, 319
 Ease, 224
 Easily, 104
 East Anglia, 19, 41, 42, 45, 52,
 55, 62, 91, 127, 128, 129, 137,
 142, 166, 182, 190, 194, 269,
 278, 310, 353
 East Midland, the, 55–66, 68,
 70–77, 81, 87, 92–110, 115,
 122, 125–133, 142–145, 155–
 157, 162–174, 254, 256, 257,
 259, 263, 268, 271, 285, 304

EAS

East Midland, the Shibboleths of, 62, 63, 147
 Easy, 50, 130, 153, 279
 Ed, the ending of the Past Participle, clipped, 82, 83
 Eden, Miss, 168
 Edge, to, 95
 Edgeworth, Mr., 332
 Edinburgh, 146, 260
 — Review, the, 317
 Edmund the Archbishop, 154, 231
 — the Martyr, 52, 60, 92, 353
 Edward, the son of Alfred, 44, 45, 46
 Edward the Confessor, 61, 216, 235
 Edward I., 7, 162, 165, 166, 174, 182, 183, 186, 196, 209, 233, 236, 238, 257, 258
 Edward II., 273
 Edward III., 260, 261, 263, 276
 Edward IV., 283, 284
 Edward VI., 301
 Ee, the Suffix, 247
 Ee, replaces e, 116, 148, 175
 Een, the Irish Suffix, 247
 Eer, the Suffix, 247
 Egg, to, 95
 Ei, replaces œ, 57, 80, 179
 — — ea, 85
 Eight, 85
 Eke, 43, 88
 El, the Suffix, 15, 85
 Elasticity, 337
 Elbow, 85
 Eldest, 129
 Eleven, 12, 13, 49, 112
 — Pains of Hell, the, 251
 Elizabeth, 184, 186, 308, 325
 Ellis's letters, 276
 Else, 11
 Ely, 154, 191
 Em, short for hem (*illis*), 44, 58, 88

ERY

Ember days, 121
 Empress, 219, 222
 Empty, 121
 En, the Romance Prefix, 245, 247
 — the Plural Ending of Nouns, 22, 67, 70, 102, 167
 — the Possessive Feminine Suffix, 6
 — the Suffix akin to Greek, 11
 — the Adjectival Ending, 15, 129
 — the new Ending of the Infinitive, 74, 108, 263
 — the Ending of the Strong Verb's Participle Passive, 9, 24
 — the new Midland Ending of the Plural of the Present Tense, 62, 63, 125, 143, 147, 156, 162, 165, 256, 263, 281
 End, 3
 Ende, the ending of the Active Participle, 24, 25, 62, 63, 91, 94, 113, 115, 125, 269
 Endings, Aryan, 5, 6, 11, 12
 — Romance, 246, 247
 — Teutonic, 15
 Endure (harden), 267
 Engine, 301
 English, speech of the West Saxons, 35
 — Pale in Ireland, 206
 Enhaunce, 267
 Enlighten, 106, 150, 247
 Ennui, 338
 Enough, 71, 73, 80, 85
 Enquire, 280
 Ensample, 269, 280
 Enter, 267, 269
 Environ, 267
 Equal, egal, 275
 Er, the Suffix, 15, 176
 Erasmus, 294
 Erin, 2, 30
 Ery, the Suffix, 247

ES

Es replaces *eth* in Verbs, 49, 50, 136, 143, 148, 156, 165, 185
 Es, the ending of the Genitive Singular, 5, 49, 50, 51, 94
 — (= *as*) the ending of the Nominative Plural, 5, 39, 43, 49, 51, 59, 166, 256
 — the old ending of the Second Person Singular of the Present, 8, 26, 148, 165, 185
 — the Northern ending of the Present Plural, 62, 63, 282
 Ese, the Suffix, 247
 Esque, the Suffix, 247
 Ess, the Feminine Suffix, 247, 268
 Essex, 19, 41, 45, 47, 55, 69, 75, 87, 91, 137, 147, 154, 175, 182
 Essex Homilies, the, 86–91, 105, 117, 136, 149, 220, 236, 256
 Estonia, 73
 Et, the Suffix, 247
 Eth, the Southern ending of the Present Plural, 62, 63, 263, 295
 Ethel, 343
 Ethelred, 86
 Eton, 113, 187, 277, 323, 335, 337
 Eu, replaces *eow*, 74, 88; a French sound, 220
 Evangelise, 267
 Even, in composition, 98, 266
 Ever, 12, 57, 71, 81, 130
 Evermore, 81, 250
 Every, 53, 73, 81, 143
 Every one, 130
 Ever-ywhere, 118
 Evil, 71
 Exacerbate, 338
 Exam, 331
 Exceedingly, 291
 Except, 26
 Exeter, 278

FLA

Exinanite, 302, 304
 Eye, 20, 40, 85, 95
 F replaces *k* and *g*, 13, 137, 138
 — lost in the middle of a word, 53, 142, 190
 Faery Queen, the, 308, 318
 Fair, 91; fair and free, 161
 Faith, 132
 Falcandus, 54
 Fall, 13, 26, 333
 Falter, 142
 Far, 3, 148, 282
 — and wide, 159
 — be it, 291
 Fare, 43, 168
 Farquhar, 124
 Fast, the Suffix, 15
 Father, 4, 6, 49, 51, 290
 Fawn, to, 120
 Fearful, 116
 Fed, 129
 Feeble, 87
 Feed, 43, 88
 Fellow, 42
 Feminine Gender, 6, 97, 268
 Fetch, 80, 107
 Few, 43, 59, 88, 290
 Fib, 117
 Fielding, 344, 346
 Fiend, 43, 87
 Fight, 95, 147
 File, 170
 Find, found, 164
 Fine, 126
 Finsborough, battle of, 18
 Fire, 68, 128; fire-iron, 178
 Fish, 26, 88
 Fit, 142
 Five, 25
 — Danish Burghs, 45, 47
 Flail, 102
 Flash, 124

FLA

Flat, 213, 224
 Flea, 116
 Fled, 131
 Flee, 32, 113
 Flew, 113
 Fling, 179, 317
 Flit, 97
 Flog, 84
 Flow, 4, 113
 Floyd, 84
 Flutter, 174
 Fly, 32
 Foal, 11
 Foe, 185
 Fold, the Suffix, 15
 Follow, 52, 80, 87, 121, 127
 Font, 91
 Fool of myself, 223
 Foot, 22, 148
 Footman, 179
 For (*pro*), 3, 27, 82, 170, 279
 — (*enim*), 71, 73
 — the Prefix, 11, 15, 16
 — evermore, 148
 — to, 60
 Forasmuch, 177, 192
 Forby, 99
 — Mr., 124
 Fordo, 11, 16, 279
 Fore, the Prefix, 15, 98, 231
 Forefather, 261
 Forefeet, 178
 Foresaid, 191
 Former, 7
 Forsooth, 91, 337
 Fortescue, 281
 Forpam, 31
 Forthright, 101
 Forthwith, 101
 Fortnight, 81
 Forward, 99
 Foul, 103
 Foundling, 150
 Four, 13, 59, 85, 138

G

Fourscore, 149
 Fowl, 85, 126
 Fox, Mr., 344
 Fox, 6
 Frail, 224, 299
 France, 46, 80, 83, 121
 Francis, St., 226, 230
 Franciscans, the, 226–235, 241,
 248–250, 256, 257, 265, 295,
 305
 Frederick II., the Emperor, 222,
 319
 Freeman, Mr., 342
 French. *See* Chapter IV.
 Fresh, 103
 Friday, 88
 Frideswide, 208, 343
 Friend, 87, 95
 Friesland, Frisian, 17, 37, 111
 Fright, 128
 Frisian words akin to English,
 64, 72, 90, 92, 115, 225. *See*
 Dutch
 Fro, fra, 64, 96, 125, 142
 Froissart, 288
 From, 3, 39, 64
 — far, 148
 — wicked to worse, 194
 Froude, Mr., 317
 Fruitful, 152
 Ful, the Suffix, 15, 116, 122,
 186
 — in composition, 98
 Fulke, 302, 305
 Fuller, 183
 Fulsome, 103
 Furnival, Mr., 182
 Furthermore, 159
 Fussy, 103, 104
 Future Tense, the, 12, 29

G, the hard, 26, 57, 70, 87, 95,
 127, 283, 285, 286

G

G, dropped at the end of a word, 50, 57, 61, 82
 — dropped in the middle of a word, 104
 — is softened, 223, 246, 286
Gaed (ivit), 11, 74, 88
Gaelic, 26, 247
Gain, the Prefix, 15, 151
Gain, 97, 116
Gainest, the, 97
Gainsay, 151
Gallop, 19
Gander, 3
Gang, 12
Ganges, 2, 5, 314
Gangway, 5
Gar, 105, 165
Gardiner, Bishop, 293
Garibaldi, 54
Garnett, 1, 18, 19, 38, 94, 165
Gash, 223
Gaskell, Mrs., 96
Gat, 148, 185
Gate, 49, 95, 97, 163, 250, 286
Gatryke, 272
Gaul, 17, 18, 326, 331
Gave, 164
Ge, the Prefix, dropped, 38, 39, 43, 49, 52, 61, 62, 88, 126
 — sounded, 119
Gear, 154
Gehaten, 61, 94
Geld, 117
Genesis and Exodus, the, 125, 127–134, 136, 143, 252, 278
Genitive, the, 5, 8, 29, 49, 50, 51, 60, 68, 94, 145, 309. *See Partitive*
Geniture, 289
Gentleman, 92
Gentlewoman, 223
George III., 32, 327
German, 5, 10, 17, 18, 26, 32, 46, 48, 51, 63, 70, 98, 107,

GOD

137, 162, 170, 177, 196, 234, 238, 242, 253, 314, 315, 320, 330, 339, 343. *See High, Low*
German words akin to English, 115, 124, 126, 131, 142, 174, 176, 178, 179, 211, 213
Gerundial Infinitive, 24, 25, 28, 29, 30, 189
Get, 95, 286
Gevenlike, 127
Gewgaw, 124
Gh, replaces *g* and *c*, 74, 87, 147, 179, 185
 — — *h*, 57, 136, 137
Ghastly, 113
Ghost, 69
Ghostly, 113
Gibbon, 1, 252, 289, 312, 313, 316, 318, 343, 344, 365
Giggle, 123
Gin, 93, 97, 301
Giraldus Cambrensis, 254
Gird, 113
Girl, 179
Give, 58, 95, 283, 290
Gladstone, Mr., 277, 318
Glare, 175
Glee, 87, 176
Glendower, 276
Glint, 131
Gloucester, Robert of, 175–178, 190, 207, 226, 234, 240, 241, 247, 252, 258
Gloucestershire, 49, 124, 179, 192, 206, 259, 275, 288, 290, 294, 297
Gnash, 152
Go, 4, 10
Go out, of fire, 121
Go thy way, 194
Go to pot, 294
God forbid, 291
God wot, 163, 165

GOD

Godward, to, 130
 Godwine, 219, 238
 Golden, 129
 Good, 22, 38, 91, 251
 Goodman, 175, 301
 Goose, 3, 22, 25
 Gossip, 274
 Gothic, 12, 13, 14, 16, 19, 28,
 60, 70, 79, 87, 102, 113, 138,
 192, 266, 369
 Gower, 248, 259, 275
 Goyts, 151, 224
 Gramercy, 245
 Grass, 26, 88
 Grasshopper, 102
 Grave, the Poem, 71
 Greedy, 4
 Greek, 1, 2, 6, 7, 9, 11, 18, 26,
 28, 31, 82, 98, 121, 179, 192,
 223, 267, 289, 293, 294, 295,
 299, 301, 314, 328, 336, 347
 Greens, 150
 Gregory I., Pope, 87, 220
 Grey, 117, 118
 Griddle, 123
 Grime, 169
 Grimm's Law, 4
 Grin (*laqueus*), 301
 Griskin, 4, 123
 Groom, 122
 Guess, 174
 Guest, Dr., 184
 Guildford, Lord, 222
 Guilt, 68, 81, 136, 287
 Gun, 179, 180
 Guts, 234, 251
 Gyves, 115

H answers to the Sanscrit
 and Latin *k* or *c*, 3, 99
 — disappears at the beginning
 of a word, 39, 44, 52, 59, 130,
 136, 166, 184, 333

HAT

H replaces *g*, 50
 — wrongly set at the beginning
 of a word, 67, 69, 92, 143,
 333
 Hacking, 150
 Had, 70, 73, 178
 Hag, 123
 Haigh, Mr., 36
 Hail, 33, 106
 Hale (*sanus*), 4, 33, 52, 128,
 189
 Hale (*ducere*), 115
 Hales, Alexander, 227
 Hales, Thomas of, 230
 Halflings, 101
 Halfpence, 121
 Hali Meidenhad, the, 117, 118
 Hall, Bishop, 304, 345
 Hallam, Mr., 253, 326
 Halter, 142
 Hamlet, 167
 Hampole, 149, 203, 252, 261
 Hand, 111, 162, 290
 Handlyng Synne, the, 182-202,
 207, 248, 250, 256, 261, 265,
 274
 Handmaiden, 150, 185
 Handy, 114
 Hap, 114, 151, 191, 194, 266
 Haply, 266
 Happen, 114
 Happy, 114, 213
 Hare, Archdeacon, 9
 Hare, Augustus, 334
 Harlot, 123
 Harold, 216, 263
 Harrow, 261, 274
 Harrowing of Hell, the, 89, 162-
 164, 201, 206, 232, 252, 256
 Hast, 105, 148, 185
 Haste, 92, 224
 Hastings, battle of, 52, 55, 217,
 218, 219, 263, 301
 Hatch, 142

HAT

Hath, 70
 Hatred, 71
 Hatton Gospels, the, 86
 Haul, 115
 Have, 61, 62, 105, 125, 162, 189, 263
 Have done, 194
 Havelok, the, 159, 165-173, 190, 217, 237, 239, 252, 253, 256
 Hawes, 280, 288, 297, 299
 Hawk, 152, 185
 Hay, 85, 147
 Hazard, Mr., 325
 He, 24
 Head, 59
 Head, the Suffix, 15
 Headlong, 179, 290
 Heal, 52, 116
 Hear, 49
 Hearken, 287
 Hearne, 175, 301
 Heart, 4, 49
 Heave, 90, 105
 Hebrew, 289, 295, 302, 318
 Hell-fire, 145, 309
 Helped, 292, 309
 Hemp, 169
 Hence, 50, 153
 Hending, Proverbs of, 158, 252
 Hengist, 63, 186, 224, 301, 345
 Henry I., 15, 57, 61, 62, 71, 79
 Henry II., 86, 239
 Henry III., 125, 155, 183, 226, 237, 241
 Henry VI., 187, 277, 281
 Henry VIII., 211, 295, 299, 312
 Heo, 24, 96, 165, 206, 282
 Her, the Genitive and Dative of *hēō*, 24
 — the corrupt Accusative, 58
 — = *hira* (*illorum*), 24, 94, 96, 285, 288
 Herbs, 292
 Here and there, 178

HOM

Herebefore, 193
 Herebert, 261
 Hereford, 155, 157, 158, 162, 184, 205, 206
 — the writer, 268, 269
 Hereward, 55, 56
 Herodotus, 68
 Hest, 82
 Hethen (*hinc*), 88, 165
 Hickes, 139
 Hide, 61, 106
 Higden, 147
 High German, 13, 14, 28, 63, 105, 115, 116, 117, 126, 150, 169, 255
 High horse, the, 179
 Highest, 147
 Highness, 85
 Hight (gehatten), 8, 61, 94
 Hightest, tu (the corrupt), 127
 Him, the Dative Singular, 24, 58
 — the Corrupt Accusative, 58
 — hem, heom, ham (*illis*), the Dative Plural, 24, 52, 58, 96
 — the Corrupt Accusative, 44, 52, 58, 94, 278, 285, 288
 His, 24
 — where we now use *its*, 302
 Hit, 114
 Hither, 290
 Ho (quis). *See* Who
 Hoarse, 4, 150
 Hoast, 150
 Hobble, 161
 Hog, 179
 Hohenstaufens, 253
 Hold, 24, 61, 129
 Hold (castle), 160
 Hollow, 142
 Holy, 296
 Homer, 11, 29, 343
 Homilies, the Old English, 67-71, 73, 74, 77-84, 98, 112,

HON

120, 124, 130, 136, 217, 220.
See Essex
 Honour, 219, 330
 Hood, 137
 Hood, the punster, 33
 Hooker, 308, 324
 Hoot, 106
 Horace, 345
 Horn, King, 174, 237, 253, 256
 Horne, Parson, 314
 Horse, 21
 — its corrupt Plural, 112, 150,
 309
 Hot, 111
 House, with Corrupt Plural, 59,
 138
 House, 294
 Household, 264
 How, 91
 Howbeit, 287
 How so ever, 118
 Hubba, 64
 Huckster, 97
 Huge, 92
 Hugger-Mugger, 294
 Hull, 136, 181
 Humber, the, 35, 38, 47, 62, 94,
 143, 159, 166, 242, 261
 Humbug, 331
 Hume, 317, 343
 Humphrey, Duke, 277, 280
 Hundred, 50, 59
 Hungary, 258, 339
 Huntingdon, 156, 184
 — Henry of, 217
 Hurl, 123
 Husband (*paterfamilias*), 160
 Husbandman, 160
 Hustings, 114

I replaces *æ*, 261
 — *ge*, 40, 43, 44, '50, '52,
 69, 71, 91

IND

I replaces *g*, 57, 58, 70, 85, 87
 — — *e*, 261
 — — *ea*, 61, 85
 — — *eo*, 49, 59, 85, 95
 — — *u*, 60, 162
 — — *in*, 70
 — — *y*, 61, 74
 I, the Pronoun, 23, 43, 44, 73,
 96, 162, 163, 256, 263
 I dare say, 193
 Iac, the Suffix, 247
 Ic, the Suffix, 247
 Ical, the Suffix, 247
 Icelandic, 18, 42, 105, 114, 116,
 117, 121, 122, 123, 126, 131,
 152, 153, 169, 170, 275. *See*
 Danes, Norse, Scandinavian
 Ie replaces *e*, 49, 68, 87, 175
 — — *ea*, 71
 Ier, the French Suffix, 176, 247
 If, 81
 If so be that, 269, 287
 Ilca (*quisque*), 60, 100, 143, 159,
 185
 Ilk (*idem*), 31, 101, 102, 186,
 266
 Ill, 97
 Illaundable, 325
 Immediately, 242, 291
 Immortality, 107
 Imperative, the, 9, 24, 25, 29,
 50, 122, 148, 155, 158, 165,
 185, 265, 269
 Impersonal Verbs, 245
 In, instead of *on*, 50
 In midst of, 148
 In, the Latin, 279, 302
 Inasmuch as, 192, 193
 Incer, the Dual, 23, 166
 Incle, the Suffix, 11
 Incog, 331
 Inde, the Southern Active Par-
 ticiple in, 62, 67, 69, 91, 11
 115

IND

Indeed, 193
 Indefinite Adjective, 13, 22, 51,
 59, 95
 Indefinite Agency, 30
 Inc, the Suffix, 6
 Inferno, the, 211
 Infinitive, the, 9, 24, 25, 108
 — it has to prefixed, 30
 — it is clipped, 37, 43, 44, 49,
 50, 52, 61, 74, 263
 Inflections, 5, 14, 94
 — Danish influence on, 47, 48,
 50, 51, 61
 —pared away, 278, 281, 283, 321
 Ing, the Suffix, 15
 — replaces *inde* in the Participle
 Active, 113, 174, 185, 269,
 276
 — replaces *ung*, 60
 Inger, the Suffix, 247
 Innocent III., 221
 Instead of, 119
 Interjections, 32, 101, 194, 287
 Interpreted, that is, 269
 Interview, to, 332
 Intil, 166
 Ipswich, 19, 47, 64.
 Iran, 2
 Ire, 152, 153, 185, 224, 301
 Ireland, 35, 53, 206, 207, 306,
 309, 310, 315
 Irish, the, 20, 30, 48, 74, 104,
 154, 167, 234, 247, 276, 318,
 327, 328, 334, 341, 346
 Irk, 131, 250
 Irregular Verbs, 9, 10
 Is, the auxiliary Verb, 4
 Is, Norse for *sum*, *es*, *est*, 148
 Ish, the suffix, 11, 247, 248
 Island, 128
 Isle, 150, 285
 Ism, the Suffix, 247
 Ist, the Suffix, 247
 It, 24, 73

K

It was a, &c., 122, 168
 It, strange use of (for *there*), 150
 Italian, the, 47, 54, 86, 184, 211,
 230, 238, 253, 274, 319, 323,
 346
 Italy, 16, 18, 35, 45, 46, 54, 222,
 226, 227, 228, 263, 293, 304,
 314, 339, 347
 Ite, the Suffix, 247
 Its, 186, 309
 Ity, the Suffix, 247
 Ive, the Suffix, 247
 Iwis, 121
 Ize, the Suffix, 267

J first appearance of the sound
 J, in English, 219
 Jame, 220
 James I. of Scotland, 276
 — — of England, 170
 James II., 122, 305
 Jar, on the, 80
 Jaw, to, 89, 117
 Jeremy, 220
 Jerome, St., 293, 295
 Jesuits, 305
 Jesus Manuscript, the, 154
 Jewry, 223, 280
 Jews, 220
 John, King, 216, 220, 234, 255
 Johnson, Dr., 151, 279, 281, 289,
 311, 313, 314, 315, 327, 335,
 343
 Johnston, 295
 Jolly, 244
 Jowl, 126
 Judith, the, 36, 47
 Junius, 187
 Justice, 74, 170, 219
 Jutes, 19

K akin to *f*, 138
 — — answering to the South-
 ern *c*, 37, 43, 44, 57, 74, 112

K

K coupled with *c*, 85
 — turns to *t*, 176
 — loss of, in *made* and *ta'en*, 129, 153, 185, 256
Kaiser, 46, 223
Kemble, Mr., 36, 92, 111
Kemp, Archbishop, 278
Kent, 19, 20, 39, 68, 69, 87, 94, 150, 164, 175, 208, 226, 232, 233, 256, 259, 286
Keogh, Mr. Justice, 327
Kesteven, 191, 201
Key, 57
Kid, 97
Kildare, Michael of, 207, 276
Kill, 262, 290
Kin (*genus*), 4, 128, 162
Kind, the Suffix, 15
Kind (*natural*), 187
Kindle, 97
Kindred, 129
 — words in French and English, Table of, 224
Kine, 102, 179, 188, 287
King, 4
Kingcraft, 303
Kingdom, 143
Kinglake, Mr., 337
Kirk, 96, 186
Kirkyard, 72, 96
Kiss, 126
Kitchen, 112
Knaresborough, 281, 282
Knave, 81, 82
Kneel, 88, 105
Knight, to, 174
Knight, his influence on English, 235, 237-239
Knocks, 70, 204
Knot, 12
Know, 4, 5, 39, 95, 185
Knox, 306
Koran, 303
Ky, 188

LAT

L its interchange with *n*, 106, 245
 — inserted in a word, 121, 123, 213
 — wrongly inserted in *could*, 290
 — thrown out, 279
 — replaces *r*, 33
Lack, 131
Lad, 169
Lady, 190
 — her influence on English, 235, 236
Lady-day, 145, 309
Laid, 58
Lair, 88
Lake, 116, 224
Lancashire, 63, 70, 96, 102, 138, 204, 259, 262
Lancaster, Duke of, 273
Lancastrian, 280
Lancelot, Sir, 280
Lanercost Chronicle, the, 123
Lanfranc, 68
Langland, 252, 259, 262, 297
Langtoft, 258
Lanky, 91
Lapland, 11, 73
Large, 219, 223
Lark, *alauda*, 261
Lark, *ludere*, 168
Lass, 169
Last, 81, 112
Late, 120
Later, 120
Latest, 81, 112
Latham, Dr., 183
Latin, 1, 2, 6, 7, 9, 11, 12, 13, 15, 17, 18, 26, 28, 31, 32, 33, 37, 38, 40, 47, 53, 54, 55, 100, 122, 152, 155, 185, 220, 227, 234, 237, 266, 275, 283, 289, 292, 295, 297, 299, 307, 321-348
Latin words brought here by

LAT

Christianity, 20, 93, 103, 240, 304
 Latin words, too grand to be Englished, 293
 Letter, 120
 Laugh, 121, 179, 287
 Laughter, 185
 Law, 71, 80, 224. *See* Brother-in-Law
 Law (a hill), 41
 Lawyer, 176, 235, 239, 240, 290
 Lay, 58, 87, 95, 191
 — for *jacere*, 164
 Layamon, 93, 110–117, 136, 150, 153, 161, 174, 184, 185, 220, 221, 226, 231, 241, 246, 252, 256, 262, 276
 Leap, 106
 Lear, King, 110, 111, 207, 280, 308
 Learn, 95
 Least, 116
 Leather, 16
 Led, 74, 95
 Leech, 80, 95, 233–235, 315
 Leeds, 260
 Left (*levus*), 78, 82
 Leg, 153
 Leghorn, 138
 Leicester, 41, 45, 47, 165, 184
 Leland, 290
 Leman, 129
 Lend, lent, 261, 290
 Less, the Suffix, 15
 Lest, 78, 81
 Let (*obstare*), 302, 337
 Let (*permisit*), 74, 290
 Let, the Suffix, 247
 Let, replaces the Old Imperative, 29, 158
 Lever, his Sermons, 361
 Levin, 131
 Lewd, 282
 Lewes, 158, 176, 177, 237

LOO

Legge, the Norse ending, 96
 Liar, 50, 82
 Liber de Antiquis Legibus, 136
 Lice, 22
 Lichfield, 102
 Lick, 4, 84
 Lie, 49, 62, 87
 Lief, 87, 286, 318
 Light, 39, 59
 Lighten, 185
 Lightening, 191
 Lika, the Lithuanian, 13
 Like, the Suffix, 6
 — its Adverbial use, 31
 Likewise, 287, 291
 Lincoln, 41, 42, 45, 62, 63, 94, 136, 143, 147, 151, 164, 165, 182–185, 188, 189, 192, 202, 211, 284
 Lincolners, 247
 Lindisfarne Gospels, the, 48, 57, 352
 Ling, the Suffix, 15
 Lion, 220
 Lithuanians, 12, 13, 138
 Lives of Saints, 177, 232
 Livy, 327
 Lloyd, 84
 Lo, 101, 121
 Loadstar, 191, 212
 Loaf, 167
 Loan, 121
 Locate, 325
 Lollards, the, 86, 269, 272, 280, 282
 London, 45, 51, 57, 69, 73, 99, 112, 136, 147, 156, 184, 188, 210, 237, 249–254, 256, 257, 259, 263, 274–279, 283, 284, 286, 289, 308, 321, 346, 361
 London town, 194
 Long, 40, 69, 335
 Loose, 4, 120
 Loot, 339

LOR

Lord, 52, 59, 194, 256
 Lord, to, 151
 Lording, 129, 164, 201
 Lost, 175, 189
 Lot, 82
 Loth, 128
 Lothian, 51, 124
 Louer, the French, 32
 Loughborough, 138
 Loup, 106, 166
 Louring, 142
 Love, 3, 16, 25, 58, 61, 126
 Low, 72
 Low German, 13, 39, 84, 105,
 123, 175, 179, 255, 306
 Lower, to, 72
 Lucera, 245
 Luck, 214, 275, 287
 Ludlow, 283, 284
 Lukewarm, 90
 Lurk, 152
 Luther, 300, 306
 Ly, the Suffix. *See* Like
 Lych-gate, 102
 Lycidas, the, 311
 Lydgate, 276, 278, 297

M the Suffix of First Person
 — Present, 36
 — cast out of the middle of a
 word, 261
 Ma, the Aryan Suffix to Roots, 5
 — the Aryan Suffix of Superla-
 tives, 7
 Macaulay, Lord, 121, 252, 300,
 303, 316
 Macedoyn, 180
 Mackenzie, 70
 Made, 129, 256
 Maiden, 11, 87
 Majesty, 153, 246
 Mall, Dr., 162, 163
 Mallory, 280, 281, 319
 Malvern, Abbot, 298

MER

Man, 4, 162
 Man, its Plural, 22
 Man — *one*, 28, 60, 155, 193
 Mandeville, 196, 210, 262-265,
 275, 278, 358
 Mane, 179
 Mankind, 87, 143
 Manner, 219, 220, 244
 Manning. *See* Brunne, Robert of
 Many, followed by *an*, 112, 164,
 185
 Marble, 220
 March, Dr., 28, 29, 330, 336, 370
 Margaret, St., Legend of, 84,
 115-118
 Marie, her Lays, 228
 Marisco, Adam de, 227, 228
 Mark, 113
 Markisesse, 275
 Marquis, 275
 Marsh, Mr., 216, 294, 303, 330,
 341
 Mary, 220
 Mate (*maca*), 95, 176
 Matrimony, form of, 271, 272
 Matthew, St., 83, 86, 220
 Mathew Paris, 195, 231
 Mattock, 246
 May, 10, 49, 58, 87, 129
 Mayest, 91
 Mazed, 122
 M'Crie, Dr., 316
 Me, 23, 60
 Me Lord, 287
 Mead, 6
 Mean, 74, 116
 Means, 275, 278
 Mean time, 262, 278
 Meditaciuns on the Soper, 196,
 256
 Meek, 90
 Melibœus, tale of, 326
 Ment, the Roman Suffix, 247
 Merchant, 236

MER

Mercia, 19, 41, 45, 47, 48, 55, 68, 94, 142, 143, 162, 180, 260
 Mercy, 219
 Mesh, 142
 Messer, 222
 Mest, replaces the older *ma*, 7
 Mete, 32
 Mi, Verbs in, 4, 8, 10, 13, 36
 Mid (*cum*), 107, 163, 256
 Middle Voice, 29, 42
 Middlemarch, 229
 Middlesex, 209, 210
 Midst, 290
 Midwife, 187
 Might, main, 34, 61, 71, 186
 Might be, for *was*, 151
 Mill, 4
 Milton, 124, 187, 274, 304, 309, 311, 312, 336
 Mind, 3, 187, 243
 Mine, 23
 Miner, 246
 Mingle, 121
 Minot, 252, 311
 Mire, the Poet, 248
 Mis, the Prefix, 15, 287
 Mistrust, 247, 287
 Mitrailleuse, 238
 Mobocracy, 247
 Monger, 236
 Monk, Dr., 317
 Moodiness, 96
 Moore, 194, 316
 Mope, 177
 Moral Ode, the, 84
 More, 7, 69, 73, 154, 302
 More, Sir Thomas, 289, 293, 294
 Moreover, 130
 Morning, 142
 Morris, Dr., 1, 42, 79, 83, 87, 89, 91, 119, 124, 125, 165, 188, 217, 226, 230, 336, 369, 370
 Morris, the Poet, 252, 310, 367
 Most, 3, 7, 88

NEA

Most replaces the Superlative, 121, 264
 Mother, 4, 290
 Mouldy, 122
 Mountbenjerlaw, 41
 Mouse, mice, 3, 22
 Mowed (wrong), 309
 Much, 7, 67, 70, 71, 78, 81, 86, 137, 163, 166, 184, 185, 266
 Muck, 131
 Mulberry, 152
 Mulcaster, 307
 Mun (*must*), 104, 165
 Murder, 4
 Murderer, 264
 Must, 10, 29, 104, 130
 My, 67, 70
 Myself, 30
 Mystery, 223

N infixed, 12, 44, 122, 142, 150, 166, 188
 — cast out, 25, 62, 70, 74, 98, 177, 188, 261
 — its interchange with *l*, 106, 245
 — the Possessive mark, 6
 Na, the Aryan Suffix, 6, 9
 Nævius, 11, 248
 Nag, 214
 Nail, 87, 102
 Nairne, Lady, 103, 119
 Naked, 104
 Name, 3, 5, 59, 88
 Nap, 89
 Napier, 89
 Naples, 184
 Narrow, 74
 Nassington, 264
 Naught, 39, 79
 Naughty, 294
 Nay, 87, 266, 294
 Ne, 73, 129, 137
 Near, 81, 85
 Neat, 148

NEE	NUM
Needs, 8	
Negation, the Old English form of, 28, 174, 297	
Negative forms, 28, 73, 129	
Neigh, 179	
Neighbour, 147, 185	
Nelson, 42	
Nemo, 100	
Nephew, 74, 224	
Ness, the Suffix, 15, 96, 247, 248	
Never, 52, 116	
Nevertheless, 118	
New, 3, 74	
New English, the, 47, 51, 55, 70. <i>See</i> Chapters III. and V.	
Ne-we fangel, 275	
Nice, its senses in England, 243, 244, 313	
Nickname, 187, 188	
Nicodemus, 103	
Niggard, 187	
Nigh, 71, 85, 147, 185	
Night, 4, 171	
Nightingale, 142	
Nill, negative of will, 129, 266	
Nim, or nam, to <i>take</i> or <i>go</i> , 8, 9, 14, 74, 107, 130, 165, 184, 250	
Nine, 3	
None, 3, 118	
No—at all, 275	
No, Scotch use of, 40	
No more, 137	
Nobbut, 266	
Nolt, 97	
Nonce, 88	
None, 59, 69, 74, 100, 137	
Nook, 114	
Nor, 112, 136, 184, 186, 262, 285, 291	
Norfolk, 41, 124, 191, 196, 200, 238, 258, 278	
Norman Conquest, the, 7, 20, 26, 51, 52, 79, 93, 103, 190, 216, 221, 241. <i>See</i> Conquest	
Normandy, 244	
Normans, the, 57, 79, 206	
Norse, 14, 17, 18, 37, 39, 40, 41, 42, 44, 45, 46, 47, 48, 50, 51, 55, 61, 72, 84, 88, 96, 100, 102, 104, 105, 106, 129, 148, 161, 165, 166, 180, 182, 186, 253, 286. <i>See</i> Danes, Scandinavians	
Norse words in England, 51, 63, 64, 88, 90, 91, 92, 93, 114, 116, 117, 122, 123, 131, 152, 153, 169, 174, 176, 177, 178, 185, 187, 250, 256, 291, 310	
Northampton, 41, 45, 47, 64, 94, 162, 181, 184	
Northern English, 27, 37, 38, 39, 40, 48, 50, 52, 57, 62, 70, 85, 86, 87, 95, 96, 105, 107, 117, 125, 128, 136, 146, 148, 151, 161, 162, 165, 166, 168, 184, 185, 202–204, 260, 262, 264, 266, 269, 271, 276, 277, 278, 281, 282, 283, 287, 308, 312, 316, 320	
Northumbria, 10, 19, 27, 35, 36, 37, 38, 40, 41, 46, 48, 51, 52, 54, 55, 58, 61, 62, 73, 94, 95, 96, 104, 138, 146	
Not (<i>noht</i>), replaces <i>na</i> and <i>ne</i> in the North, 48, 60, 73, 91, 137, 162, 194	
Not only, 31, 193	
Nothing, 69, 80, 91	
Nottingham, 41, 45, 94, 143	
Nought, 39, 71, 80	
Now, 3, 31	
Now a dayes, 274	
Nowhere, 80, 185	
Nu, the Aryan Suffix to Verbs, 6	
Numb, 8, 14, 107	
Numerical adverbs, first end with a, 59	

NUT

Nutmeg, 179
Nym, Corporal, 107

O, its sound expressed in ten ways, 86
— replaces *a*, 39, 40, 67, 69, 70, 73, 80, 85, 86, 88, 89, 91, 111, 118, 126, 129, 136, 148, 162, 166, 184, 290
— replaces *æ*, 121
— replaces *é*, 85, 261, 274
— replaces *eo*, 61
— the old ending of the First Person of the Present Tense, 38, 39
Oa replaces *a*, 86, 116
Occleve, 276
Ockley, 312
Oe replaces *ɛ* in the North, 39, 40, 49
O'er, for over, 147
Of, 3, 27, 29, 49, 51, 52, 53, 60, 68, 78, 81, 170, 223. *See* Partitive
— the parent of *off*, 52, 81, 89
Often, 129
Oftentime, 193, 269, 287
Og (*et*), 98
Oho, 287
Oi, a new sound in English, 222
Oil, 152
Ol, the Suffix, 12
Old English Miscellany, an, 154, 175
Old-fashioned words and forms, 287, 290, 292, 296, 301, 302
On, the Preposition, 3
On condition that, 269
On, softened into *o*, 64
On, the French, 28, 119, 155, 193
Once (*semel*), 59, 126, 193, 290
Once (*olim*), 193

OUS

One, for *ðn*, 28, 67, 69, 89, 175, 290
— fastened to *each*, 81, 100
— stands for *man*, 119, 126, 155, 175, 188, 193, 266
— takes *al* for a Prefix, 101
— takes *w* before it, 283, 291
One of these days, 193
Only, the modern form of *ðn*, 31, 120, 127, 192, 221
Oo, replaces *o*, 44, 91, 128, 274
— replaces *u*, 91
Or, 101, 130
Orcagna, 274
Orchard, 86
Ordinals, the, 166
Orm, 41
Ormulum, the, 92–111, 124, 148, 170, 301
Orr (privative), 98, 99
Ormin, 90–110, 112, 116, 117, 121, 126–130, 137, 142, 149, 154, 165, 167, 190, 195, 220, 221, 232, 234, 244, 252, 266, 285, 338
Oth (*usque ad*), 74, 162
Othello, 308
Other, 3, 7, 25
Other, the, referring to past time, 141
Otherwise, 81
Ou replaces *eow*, 85
— replaces *o*, 85, 128, 147, 184, 274
— replaces *u*, 85, 126, 129, 137, 138, 147, 330
— replaces *oh*, 80
— sounded in many ways, 138
Ought (*aliquid*), 101
— (*debeo*), 71, 73, 83, 87, 161
Our, 23, 138
Ours, 100
Ous, the Suffix, 247, 262, 279

OUT

Out, 3, 98, 231
 — disjoined from the Verb, 60, 74
 Ovation, 327, 344
 Over, 3; 7, 98, 231
 Overking 102
 Overlord, 102
 Overtake, 121
 Overthrow, different from *throw over*, 52, 179
 Overturn, 121
 Ow, replaces *u*, 12, 129
 Owe, 71, 84, 121, 277
 Owl and Nightingale, the, 140-142, 252
 Own, stands for two old Verbs, 32
 Own (*proprius*), 57, 67, 73, 88, 127, 290
 Ox, 3, 218
 Oxen, 22, 51
 Oxford, 115, 174, 176, 184, 208, 227, 228, 239, 249, 254, 256, 257, 259, 265, 289, 299, 321, 336
 Oxus, the, 1, 11, 15, 166, 233, 345
 Oyez, 239

P aversion of the Old English P, to, 102, 123
 — inserted in words, 121
 Pack, 123
 Pain, 246, 286
 Painful, 122
 Pair of tongs, 275
 Paradise Lost, the, 311, 312, 319
 Par ma fey, 132, 163
 Paris, 46, 217, 225, 228, 235, 258, 315, 329, 339
 Parker Society, 295, 302
 Parson, 283
 Participle, Active, 9, 24, 25, 30,

PER

44, 62, 91, 113, 115, 148, 165, 174, 185, 195, 269
 Participle, Active, a shibboleth of Dialects, 62, 63, 69, 91, 94, 125, 137
 — — used for a Preposition, 248
 Participle, Passive, 9, 24, 25, 39, 61, 70, 82, 83, 88, 94, 106, 115, 125, 141, 143, 156, 162, 165, 263, 265, 279
 Partitive use of *of*, 29, 52, 53, 60
 Party, a, 244
 Passing (used as a Preposition), 195, 216
 Passing rich, 269
 Passive Voice, 9, 13
 Paston Letters, the, 283
 Path, 3, 4
 Pay, 220, 300
 Peace, 152, 219, 229
 Peacock, 179
 Peakirk, 69
 Peacock, Bishop, 83, 252, 279-281, 283-285, 290, 296, 360
 Pedibus, 15
 Pedlar, 123, 124
 Pen (*includere*), 88
 Penance, 293
 Pence, 194
 Penology, 328, 347
 Pepys, 186, 194
 Peradventure, 238
 Percy Society, 141, 177
 Percy's Reliques, 207, 260, 315
 Perfect Tense, 8, 9, 10, 16, 225
 —its change from Strong to Weak in the Second Person, 127, 164
 Perfection, 275, 292
 Perhaps, 151, 242, 296
 Persian, 1, 11, 176
 Persons, 137
 — of the Tenses of the Verb. See Present, Perfect, and Plural

PEE

Perugia, 81
 Peterborough, 47, 54-66, 68, 69,
 71-77, 81, 87, 89, 94, 96, 98,
 105, 115, 118, 119, 125, 129,
 166, 181, 190
 Phillipps, Sir Thomas, the Poem
 printed by, 84, 115
 Philology, Old English, 88
 Physician, 290
 Picard, 83
 Pick, 123
 Pickwick, 80
 Piecemeal, 15, 242
 Pierce, President, 331
 Pig, 123
 Pin, 179
 Pit of Hell, the Poem, 233
 Pitch, 115
 Pitt, 318, 341, 342
 Place, 132, 229
 Plank, 187
 Play king, 177
 Plight, 113
 Plough, 64, 91, 96, 138
 Plump, to, 179
 Plumpton Letters, the, 296
 Plunder, 339
 Plunkett, Lord, 330
 Plural, Nominatives, 5, 22, 51,
 94, 95, 102, 166, 167
 — of the Present of Verbs, 24,
 25
 — — Northern Form of, 49, 50,
 62, 63, 148
 — — Southern Form of, 49, 50,
 62, 63, 174
 — — Midland Form of, 62, 63,
 94, 125, 143, 147, 156, 162,
 165, 174, 256, 281
 Plymouth, 299
 Pœnitentia, 238
 Pole axe, 97
 Poll, 179
 Pompeii, 47

PSA

Pooh, 287
 Poor, 219, 223
 Pope, 274, 312, 313, 315, 323,
 326
 Popish, 294
 Pore, to, 174
 Portuguese, 339
 Pot, 123; to go to, 294
 Pour, 151, 213
 Praise, 229, 230
 Pray, 156, 230, 300
 Prayer Book, the Anglican, 183,
 195, 221, 240, 269, 300, 312,
 328
 Preacher, the, 228-230
 Precious, 180
 Prefixes, Teutonic, 15, 241
 — Romance, clipped in England,
 132, 161, 245; they drive out
 the Teutonic Prefixes, 247
 Prepositions, 16, 26, 27, 28, 29,
 30, 119, 120
 — uncoupled from the Verb, 52,
 60, 74, 98
 — Compounds with, 93, 98, 102,
 170, 231
 — French, prefixed to English
 roots, 266
 — New, 72, 85
 Present Tense, 8, 9, 10, 38, 39,
 136, 156
 — — expresses the Future, 29
 — — old German Plural of, 13, 62
 Prestige, 338
 Prick, to, 169
 Pride, 129
 Primer of 1400, 269-271
 Printing, influence of, 62
 Proctorize, 267
 Pronouns, 7, 23, 24, 96
 Proper Names, their foreign end-
 ings, 247
 Psalter, the Northumbrian, 38,
 39, 40, 48, 95, 351

PSA

Psalter (the one of 1250), 145—
153, 161, 185, 203, 252, 282,
290
Puff, 123
Punch, to, 123
— the Journal, 337
Purvey, the writer, 268
Put, pult, 78, 83, 169, 201
Puttenham, 286

Q^U, replaces *cw*, 74
— replaces *hw*, 278
Quarterly Review, the, 316
Qucen, 4, 128
Quell = kill, 262
Quickly, Mrs., 192
Quiver fellow, 124
Quoth, 116

R intrudes into English words,
R, 80, 117, 179, 213
— sounded strongly by the Irish,
167
Ra, the Aryan Suffix, 5, 7
Raffle, 275
Ragged, 179
Rain, 26
Rainbow, 129
Raj, the Aryan root, 6, 168
Raise, 98
Rake, 114
Range, to, 122
Ransack, 131
Rape, 131, 250
Rasp, 131
Rate, to, 213
Rather (*potius*), 88, 192
Ravelling, 266, 287
Re, the French Prefix, 247
Read, 61
Ready, 90
Ready money, 189

ROA

Reave, 188, 275
Rebuke, 269
Record, 239
Recover, 224, 246
Recuyell, Caxton's, 284, 285, 288
Red (*ruber*), 3
— the Suffix, 15, 71
Rede, 301
Redgauntlet, 101
Reduplication of Aryan Verbs, 8,
325
Reflexive. *See* Dative
Reformation, the, 28, 54, 74, 294,
304, 305, 306, 321
Regard of, in, 269
Relative Pronouns, 58, 70, 82,
120, 136, 149, 192, 193
Religion, 296
Reliquiae Antiquae, 136, 142
Renard the Fox, 286
Renew, 246, 247, 266
Renown, 238, 243
Repent him, 245
Repetition, idiomatic, 175
Repropitiate, 302
Revile, 243, 326
Revisers of the Bible, 302
Rhine, peasants of the, 62
Rich, 3, 69, 224
Riches, 152, 219, 296
Richard I., 177
— II., 272, 273
Rick, the Suffix, 15
Riddle, 15
Rife, 115
Right, 60, 78, 101, 137, 186, 281,
287
Righteous, 15, 71, 290
Rime, 237, 282
Rimes, English, 79
Ring, 85
Ritualist, 326
Rive, 114
Roar, 148

ROB

Robert, Bishop of Lincoln, 143, 195, 196, 227, 254, 256
 Robertson, Dr., 317, 318
 Rock, to, 115
 Rogers, 295
 Roe, 86, 116
 Roll, to, 291
 Rolliad, the, 32
 Romance words akin to English words, 224, 225
 — Suffixes, 246, 247
 — its influence on English, 240, 248, 251, 287, 311
 Rome, 17, 18, 41, 86, 143, 184, 222, 225, 227, 231, 239, 265, 303, 304, 308
 Rood, supplanted, 64, 223, 229
 Rooge, 337
 Root, 90
 Rouen, 217, 235
 Rough, 39, 137, 179
 Round, 237, 242
 Rove, 287
 Ruefully, 191
 Rule, 262; rule the roast, 263
 Roxburgh Club, 196
 Roy, 266, 295, 296, 299
 Rue, 4, 88
 Run, 26, 61, 112, 264
 Runes, 16, 36, 37, 128, 349
 Rushworth Gospels, 42, 48, 351
 Russian, 225
 Ruthwell Cross, the, 36, 37, 349, 353
 Rutland, 46, 47, 56, 69, 72, 73, 177, 182, 183, 184, 210, 211, 259, 262, 275
 Rutland, Earl of, 283
 Ryle, to, 222

S, the older form of *st*, 39
 — replaces *th* in the North, 49, 50, 52, 62, 63, 130, 153

SCO

S, replaces *n* in the Plural of Nouns, 51
 — — *r*, 61, 104, 105
 — — *sh*, 91, 94, 129
 — is added at the end of a word, 153, 174
 Sack, to, 190
 Sackless, 334
 Sacrilege, 246
 Sad, 291
 Safe, 34
 Salimbene, 222, 226, 227, 228
 Salop, 118, 120, 121, 123, 124, 205, 260, 262, 282, 283, 291
 Salt, 16
 Same, 3, 31, 101, 102, 186, 264, 266
 Sandal Castle, 283, 284
 Sanglier, 40
 Sanscrit, 1-16, 25, 44, 70, 82, 102, 107, 123, 127, 138, 233, 235, 255
 Save, 137, 241, 287
 Savour, to, 267
 Saw, 121
 Saxon, 19, 40, 41, 44, 45, 216, 260, 268, 320
 Say, 58, 74, 185
 Sc, preferred to *sh*, 112
 Scald (*poeta*), 98
 Scalp, 152
 Scandinavian, 13, 64, 94, 255, 320. *See* Danes, Icelandic, Norse, Swedes
 — words in English, 51, 64, 72, 81, 92, 93, 96, 97, 98, 102, 104, 106, 123, 131, 142, 152, 161, 179, 186, 212, 214
 Scape, 161
 Scarcely, 275
 Scare, 98
 Scatter, 75
 School, 69
 Scoff, 179

SCO

Scold, 92
 Scorch, 106
 Score, 132
 Scorn, 90, 93, 244, 251
 Scotland, 9, 11, 26, 27, 31, 39,
 40, 44, 51, 53, 57, 60, 64, 70,
 74, 89, 96–101, 103, 105, 106,
 119, 129, 137, 147, 148, 149,
 150, 165, 169, 176, 177, 182,
 191, 238, 276, 305, 306, 334,
 339
 Scott, Major, 32
 — Sir Walter, 33, 84, 149, 159,
 178, 238, 260, 315, 316, 346
 Scour, 179
 Scowl, 123
 Scraggy, 123
 Scrape, 123
 Scratch, 124
 Scream, 117
 Screech, 95
 Scrip, 174
 Scrub, 179
 Scullion, 187
 Search, true derivation of, 80
 Seat, 3, 4
 Second, 186, 242
 See, 36, 61
 Seek, 80
 Seem, 114, 117
 Seldom, 15, 120
 Self, used as a noun, 100, 290
 Sensation, 332
 Serve, 79
 Set at nought, 193
 Settle, stands for two old Verbs, 32
 Seven, 3
 Seventh, 44, 59, 166
 Seventy, 70
 Severn, the, 114, 242
 Sew, 4, 261
 Sexton, 275
 Sh, or sch, replaces sc, 78, 81, 88,
 95, 184

SI

Shakespere, 12, 60, 98, 103, 111,
 124, 148, 151, 154, 171, 260,
 299, 304, 307–310
 Shall, 10, 29, 87, 91, 94, 95, 104,
 129, 136, 148, 259
 Shamefastness, 301
 Shameful, 191
 Shannon, the, 2, 314
 She (the old *seô*), 3, 29, 43, 44,
 58, 73, 129, 165, 256, 263, 282
 She-beast, 261
 She-wolf, 269
 Shed, 83
 Sheep, 22, 43, 218
 Sheepish, 104
 Sheer, 90
 Sheriff, 62
 Shift, 106
 Shillingford, 278
 Shimmer, 124
 Shine, 78, 81
 Shingle, 179
 Ship, the Suffix, 15
 Ship (*navis*), 21, 88
 Shipwreck, 266
 Shirt, 90
 Shiver (*findere*), 90
 Shiver (*tremere*), 155
 Shoes, 43, 82, 167
 Shop, 176
 Shoreham, 252
 Should, 61, 74, 82, 94, 279
 Shove, 88
 Show, 78, 83, 88, 95, 106, 112,
 114
 Shrew, 142, 250
 Shrewsbury, 64
 Shriek, 90, 95
 Shrift, 88
 Shrill, 116, 117, 179
 Shudder, 116
 Shunt, 152
 Shy, 123
 Si, the Kentish Article, 68

SI	SOU
Si (in Latin, <i>sit</i>), 104	Smile, 4, 178
Sicken, 106	Smirk, 178
Side, 85, 179; side by side, 194	Smithy, 33
Sidney, 186, 298	Smock, 90
Sigh, 147, 185	Smooth, 261
Siker, 84, 275, 283	Smother, 84
Silly, 103, 261	Smoulder, 123
Silver, 6, 59	Smug, 98
Similitude, 292, 301	Snatch, 123
Simon, Earl, 237	Sneer, 152
Simple, 178	Sniff, 90
Sin, 87, 88	Snout, 126
Since, syn. sith, sithence, 186, 193, 274, 281, 294, 301, 309, 310	Snub, 152
Single, 137, 245	Snuff, 90
Singularis (Low Latin), 40	So, sa, 71, 82, 85, 91, 116, 137, 166
Sir, 222, 232, 282	Soberness, 243
Sister, 4	Soldier, 292
Sit, sat, 4, 8, 16, 38	Some, the Suffix, 15
Sixth, 3	Some, 27, 119, 159, 266
Sixtus V., 230	Some one, 193
Skeat, Mr., 165, 369	Some other, 99
Skelton, 280, 288	Somebody, 193
Skill, 84	Somerset, 6, 20, 40, 51, 61, 94, 190, 207, 260, 275, 276
Skip, 132	Sometime, 118
Skulk, 123	Somewhat, 30, 99
Skull, 123	Somewhere, 99
Sky, 131, 152, 185	Son, 4, 6, 14, 15, 22, 49, 59
Slain, 87, 115, 147	Soon, 59, 121
Slang words, 33, 84, 168, 190	Sooth, 4, 34, 187
Slay, slew, 50, 74	Sophocles, 11, 163
Slayer, 147	Sorrow, 82, 121
Slaughter, 147, 152, 185	Sorry, 57, 88, 191
Slavonians, 1, 12, 18	Sought, 85
Sledgehammer, 33	Soul, 21
Sleek, 142	— Poem on it, 84
Sleep, 43, 50, 90, 105	Soule, Mr. 345
Sleight, 153	Southern English, 36-40, 51, 61-63, 68-74, 79, 81-83, 91, 95, 97, 100, 102-105, 113, 122, 123, 127, 147-154, 158, 163-166, 184, 185, 188, 190, 205-210, 250, 257, 260, 263,
Sluggish, 123	
Sly, 98, 146	
Smart, 116, 161, 168, 185	

SOU

268, 271, 277-281, 283-285,
287, 295
South East of England, 128, 175
South West of England, 80, 116,
128, 175
Southwell, 298
Sow, 85, 309
Spain, 18, 48, 250, 253, 263,
304, 308
Spake, 74, 148
Span new, 168
Sparkle, 287
Speech, 95
Spenser, 10, 114, 274, 308
Spider, 261
Spill, 151
Spital, 223
Spot, 123, 132
Spousesse, 267
Sprawl, 169
Springe, 142
Spy, 132, 245
Squash, 152
Squint, 123
Squire, to, 175
Squire Western, 58
Squireen, 247
Stack, 169
Stafford, 45
St. Albans, 231, 263, 332, 359
Stalwart, 83
Stamford, 45, 47, 181, 184
Stamford Bridge, 53
Stamp, 179
Stand in, 98
Standard English, 36, 57, 69, 71,
96, 107, 116, 118, 124, 128, 129,
166, 180, 254-260, 264, 281,
282, 286, 289, 306, 321, 331
Star, 4, 20, 49, 96, 166
Stark naked, 116
Start, 115
Stead, 132, 229, 301
Stealth, 129

SUC

Stephen, 72, 75, 77, 178
Stephens, Mr., 36, 349
Ster, the Feminine Suffix, 15,
97, 268
Sterlings, 176
Sternhold, 301
Stillingfleet, 305
Stilt, 161
Stint, 107
Stir, 107
Stirling, 19, 182
Stone dead, 168
Stool, 274
Stoxt, 9
Story, 170
Stout, 177
Stow, 84
Strafford, Earl, 310
Straightway, 291
Stratford atte Bowe, 209, 228
Stratmann, Dr. 93, 128, 152,
176, 179, 248
Strew, 4, 9, 106
Strife, 129, 225
Strike in, 98
Strong, 40, 80, 162
Strong Verbs, 8, 16, 24, 127
— replace Weak Verbs, 85, 106,
291 (*ring, shew, wear*)
Strut, 169
Stuarts, 122, 276
Stubble, 152
Stumble, 187
Stump, 142
Stutter, 116
Subjunctive Mood, 322
Substantives, examples of Teu-
tonic, 14
— declensions of Old English,
20-22
— turned into Verbs, 151, 262
Such, 6, 70, 71, 78, 81, 112, 166,
175, 184, 266, 277
Such one, 100

SUE

Sue, 267
 Suffixes, Aryan, 5-9, 11, 12
 — Teutonic, 15, 248
 — Romance, 176, 195, 241, 246, 247
 Suffolk, 69, 125, 128, 129, 130, 136, 245, 255
 Suffolk, Duke of, 277
 Sunday, 82
 Superlatives, Aryan, 7
 — replaced by *most*, 121
 Sure, 299
 Surely, 269
 Surety, 275
 Surrey, Earl of, 74, 298
 Sussex, 19, 20
 Swag, 188
 Sweat, 3, 13, 235
 Swedes, 18
 — their words in England, 92, 114, 123, 131, 152, 161, 169, 174, 187
 Sweet, 3, 7
 Swelter, 90
 Swift, Dean, 312, 313, 329, 334, 338, 344
 Swine, 22, 218
 Swipe, 71
 Swithe, 186, 287
 Swoon, 113
 Sword, 49, 50
 Syndon, 39, 49, 104, 125

T changes to *s* in German, 18
 — rounding off the end of a word, 25, 26, 39, 129, 148, 153, 185, 264, 290
 — is cast out in the middle of a word, 82
 Ta, the Aryan Suffix, 9
 Tables of words and events, 3, 211-214, 224, 250, 252, 320
 Taboo, 338

THA

Tacitus, 17
 Tackle, 132
 Take, to (keep in), 89. *See also* 107
 Talk, 115
 Tall, 261
 Tame, 4, 11, 12
 Tane, for taken, 153, 185
 Tapis, the, 317
 Tara, the Aryan Comparative, 7
 Tasso, 308
 Tattle, 123
 Taught (*tensus*), 141
 Teach, 79, 80, 107
 Tees, the, 265
 Teinds, 96
 Temptation, 269
 Ten, 12, 13, 40
 Tennyson, Mr., 63, 79, 192, 319
 Tenth, 70, 96
 Termagant, 246
 Teutons, Teutonic, 3, 6, 10, 12, 13, 14, 15, 17, 18, 25, 34, 35, 53, 61, 68, 80, 84, 85, 86, 92, 93, 107, 111, 150, 186, 187, 215, 221, 224, 234, 240, 286, 345
 — Elements in English, 5, 15, 16, 63, 64, 181, 183, 225, 226, 238, 242, 243, 247, 257, 258, 277, 292, 293, 298, 300, 302, 308, 311, 317, 319, 321, 322, 337, 344
 — Prefixes, 15
 — Suffixes, 15
 Th, answers to the Sanscrit *t*, 9
 — substituted for *p*, 38, 57, 288
 — cast out of the middle of a word, 103
 — is added to round off a word, 129
 — replaces *d*, 290
 — replaces *s*, 43
 Thackeray, 223, 333 343, 348
 Thames, the, 35, 70, 87, 107, 112, 250, 261, 263, 345

THA

That, 3, 23, 120
 — used as a Demonstrative, 94, 99, 149, 277, 285
 That one—that other, 89, 128, 154, 285
 That there, 167
 That, first follows Plural Substantives, 58
 That, the Old Relative, 150
 The, 3, 23, 43, 52, 57, 68
 — the one case when it is not a Definite Article, 31
 Their, 23, 43, 94, 96, 136, 148, 166, 266, 277, 281, 285
 Theirs, 100, 263
 Them, 23, 40, 94, 96, 148, 149, 277, 281, 285
 Thence, 59
 Theocritus, 323
 Theon (*flourish*), 286
 Ther, old Comparative Suffix, 7
 There, an expletive before *was*, 32, 150
 Thereafter, 75
 Therefore, first appearance of, 59
 Therein, 75
 Thereunto, 193
 These, 23, 71, 130, 149
 Thew, 82, 114
 They, 3, 23, 43, 49, 95, 96; (*peo*), 111; 130, 148, 149, 163, 166, 263
 Thick, 85
 Thief, 87
 Thigh, 85
 Thilk, 6, 94, 99, 166, 210, 264, 266, 277, 279, 285
 Thine, 23
 Third, 44, 261
 Thirst, 4, 163
 Thirteen, 3, 12
 Thirty, 50
 This, 23, 59, 63
 Thither, 3

TO

Thor, 41, 42
 Thoresby, Archbishop, 272
 Thornton, Bonnell, 331
 Thorough, 85, 310
 Thoroughly, 104, 167
 Thorpe, Mr., 52, 71, 353, 369
 Those (*þds*), 99, 149, 274, 289
 Thou, 23
 Though (*tamen*), 31, 43, 137
 Thought, 87, 147
 Thousand, 12
 Thrale, Mrs., 244
 Threat, 129
 Three, 3, 50, 59
 Thrice, 50, 290
 Thrive, 98, 286
 Through, 85, 310
 — the *r* transposed, 147
 Throughout, 81
 Thrust, 84
 Thucydides, 68
 Thud, 113, 261
 Thumb, 74
 Thunder, has *n* inserted, 26, 129
 Thurlow, Lord, 341
 Thwart, 129
 Thy, 67, 70, 266
 Thyself, 100
 Tidings, 90, 117
 Tidy, 131
 Tight, 169
 Till, the Northumbrian, 27, 38, 73, 125, 136, 142, 162, 186
 Till, to, 90
 Time, 176
 Times, The, 324, 328, 336
 Tine, to, 131, 251
 Tippet, 261
 Tithes, 96, 129
 Titus Oates, 327
 To, before Infinitive, 30, 189
 — used for *at*, 27
 — used for *for*, 27
 — replaces the Dative, 53

TO	UNW
To, the Teutonic Prefix, 170, 231, 309	Twelve, 12, 13, 138
To-break, 309	Twice, 59, 290
To and fro, 193	Twinge, 142
To the end that, 269	Twist, 90
Toil, 90	Twit, how formed, 32
Token, 129	Two, 3, 39, 50
Tome (<i>vacuus</i>), 176	Tyndale, 43, 189, 252, 267, 286, 288-298, 300, 302-307, 317, 318, 323, 369
Tongue, 20, 51	Tyrant, 26
Toot, to, 123	
Tooth, teeth, 4, 22, 25, 98, 116	
Top, 179	
Topcliffe, 312	U , the Aryan Suffix, 6, 12
Topple, 122	— the old ending of the
Touch, 242, 245	Northumbrian Present of the
Touching this, 269	Verb, 38
Tough, 274	— replaces <i>eo</i> , 74, 82
Tout, to, 90	— — <i>o</i> , 91, 128, 130
Tow, 117	— — <i>w</i> , 43, 49, 50, 73, 74
Toy, 117, 190	— — <i>i</i> in the South, 71, 81, 147
Toxophilite, 301	Ue, for <i>eo</i> , 158, 191
Trades, English, 236	— for <i>yw</i> , 178
Trail, 245	Ugly, 131
Transubstantiation, 68	Um, Dative Plural in, 14, 15, 44, 51, 59, 68
Travail, 20	Umbe, 121, 170
Traveller's Song, the, 18	Umquhile, 121, 191
Tread, 105	Un, the Teutonic Prefix, 6, 15, 98, 99, 279, 292, 302
Tree, 4, 49	— for <i>hine</i> , 24, 58
Trench, Archbishop, 328	Uncer, the Dual, 23
Trent, the, 42, 95	Unclubbable, 279, 314
Trevisa, 260, 261, 287	Under, 3, 7, 27, 98, 231
Tristrem, Sir, the, 159-162, 177, 185, 237, 239, 240	Underling, 81
Trollope, Mr., 146, 324	Understanding, the, 150
Trow, I, 194	Ung, Verbal Nouns in, 60, 113
True, 3, 187	Ungainly, 97, 116
True as steel, 194	Ungcet, very old, 37, 349
Trumbull, Mr., 229	Unidea-ed, 314
Trust, 90	United States, 48. <i>See America</i>
Truth, 74, 187	Unlike, 104
Tuesday, 2, 178	Unless, 186, 280
Tug, 117	Until, 186, 261
Tumble, 179	Unwisdom, 99
Turk, the, 2, 306	

UP

Up, 3
 Upholding, 98
 Upon, 99
 Upon the point to be, 242
 Upper, 179
 Upside down, 261
 Us, 23, 138
 Use (*soleo*), 178, 241
 Usury, 267
 Utan, ute, 29, 155
 Utmost, 7
 Utterly, 122, 269

V replaces *f*, 58, 59, 71, 80, 120, 209, 290
 — — *w*, 291
 — cast out in the middle of a word, 164, 256
 Vat, 80
 Vedas, the, 5, 11
 Verbs. *See Strong, Weak, Irregular*
 — how formed, 8, 14
 — idioms of, 28, 29
 — changes in, 61, 62, 68, 74, 81, 82, 112
 — formed from Nouns, 151, 174, 175
 Vercelli, 36
 Vere, Mr. Aubrey de, 316
 Verily, 243
 Very, 101, 186, 233, 242, 243, 262, 281
 Victoria, Queen, 36, 54, 186, 233, 318, 345
 Victuals, 294
 Virgil, 29, 370
 Virgin, The, 230, 297
 Virtus, 238, 293
 Vixen, 6, 80
 Volatilis, 267
 Voltaire, 280, 315
 Von Raumer, 234

WAS

Vowels, changed in Strong Verbs, 8, 16
 — doubling of, 33, 148
 — at the end of a word, 33, 310
 — pronounced in the French way, 80
 — strange pronunciation of, 128, 138, 171, 175

W replaces *g*, 50, 59, 80, 84, 85, 88, 117, 120, 121, 127, 184, 274
 — — *h*, 82, 121
 — — *u*, 186
 — added to *o*, 179
 — cast out in the middle of a word, 261
 — prefixed, 282, 283, 291, 296
 Wadding, 227
 Waddington, 182, 188
 Waggon, 103
 Wail, 179
 Wain, 103
 Wait, 170, 180, 220
 Wake, 88, 191
 Walk, 83
 Wallow, 291
 Walpole, 337
 Wamba, 332
 Wan, the Prefix, 121
 — replaced *un*, 121
 Wand, 98
 Wanley, 38, 42
 Want, 98
 Wanton, 121
 War, 64, 225
 Ward, the Suffix, 6, 261, 287
 Ware, 73, 91
 Warton, 261
 Warwick, 45, 162, 179, 256, 315
 Warwick, Earl of, 276, 277
 Was, 61; (*eras*) 104; becomes *wast*, 266

WAS

Wasp, 26
 Waste, 191, 225
 Watch, 88
 Water, 3
 Watershed, 83
 Waur, 98, 186
 Waves, 291
 Wax, 4, 302
 Weak Verbs, how formed, 10, 16, 25
 — replace Strong Verbs, 43, 105, 112, 151, 164, 266, 292, 309
 Weal and woe, 34, 194
 Wealth, 91
 Wear, 291
 Weasel, 287
 Weave, 4, 49
 Wedgwood, Mr., 73, 83, 106, 124, 126, 132, 170
 Wedlock, 103
 Wednesday, 121
 Weep, 105, 151
 Weight, 129
 Welfare, 191
 Well nigh, 88
 Wellington, 194, 315
 Wench, 154
 Welsh, the, 48, 84, 106, 115, 117, 123, 182, 154, 162, 169, 179, 254, 306, 346. *See* Celtic, Celts
 Went, 10, 52, 186, 279
 Were, 67, 69, 71, 104
 Wesley, 268
 Wessex, 17, 19, 35, 36, 43, 45, 46, 48, 259, 260
 West of England, 104, 112, 118, 184, 223, 259
 Westminster, 235, 273
 Wexford, 207
 What, 6, 24, 120
 — stands for *quis*, 100
 — stands for *aliquid*, 30, 99
 — used as an Interjection, 32
 — stands for *et*, 82

WIL

What time, 192
 Whatsoever, 73, 130
 Whence, 174
 Where, for *there*, 49
 Whereas, 269
 Wheresoever, 118
 Whether (*uter*), 3, 7, 302
 Which, 67, 70, 79, 81, 82, 100, 120, 136, 149, 166, 184, 266, 281
 Which so ever, 81
 Which, the, 192
 While, 4, 74
 Whilom, 15
 Whilst, 91
 Whip, 142
 Whirlwind, 99, 212
 White, Mr., 93
 Whither, 3
 Whitherso, 50
 Who (*ho*), 3, 6, 24, 58, 125, 137, 138, 149, 193, 278
 Whole, 52, 189, 291
 Wholesome, 90
 Wholly, 189, 282, 296
 Whom, 24, 82, 120
 Whoso, 49, 59, 118, 137, 193
 Whosoever, 116
 Wicked, 73, 96
 Wickedness, 150
 Wickliffe, 85, 86, 164, 241, 248, 249, 259, 263, 265–269, 277, 289, 290, 291, 293, 323, 335, 369
 Wiles, 64, 96
 Will, the Auxiliary Verb, 10, 29
 William the Conqueror, 48, 51, 53, 56, 224, 345. *See* Conqueror
 William, the Englishman, 235
 William, the name, 222
 William of Palerne and the Werwolf, 124, 205, 259
 Willingly, 151
 Wilson 307

WIM

Wimple, 90
 Winchester, 46, 47, 54, 63, 217,
 254, 320, 323
 Windlass, 213
 Windmill, 177
 Window, 123, 124, 134
 Wing, 98
 Wink, a, 194
 Winnow, 266
 Wis, the Suffix, 15
 Wit, 3, 10
 With, its senses, 30, 82, 107,
 187, 163, 256
 — the Prefix, 15, 170
 Withal, 100
 Witham, the, 42
 Withdraw, 121
 Withhold, 121
 Without, 53, 119
 Wobble, 115
 Woebegone, 141
 Woe me, 85, 302
 Woe worth the day, 302
 Wohung of our Lord, 124
 Wolf, 5, 14
 Wolsey, 289, 305
 Woman, 53, 116
 Wont (*solere*), 194, 337
 Wood, 91
 Worcester, 39, 84, 111, 112, 115,
 218, 255, 290
 Work a day, 103
 Workman, 50
 World, 103
 Worse, 98
 Worship, 103, 294
 Worth, the Verb, 4, 250
 Wot, 4, 10
 Would, 128
 Would God, 194, 302
 Wound, 128, 138, 147
 Wretched, wretchedness, 150,
 185
 Wright, Mr., 184, 233, 234

YUL

Wrong, 51, 96
 Wroth, 129
 Wrought, 71, 83, 107
 Wyat, 298
 Wyatt, 343
 Wynstre (left), 82

Y replaces *g*, 26, 43, 57, 70,
 80, 82, 85, 95, 117, 129,
 179, 261, 277
 —, used as a Prefix, 91
 —, written for *i*, 195, 285
 —, written for *th*, 259
 Yare, 43
 Yarrow, the, 41
 Yawn, 261
 Ye, 23; first used for *thou*, 160,
 185
 Yea, 28, 266, 294
 Year, 11, 87
 Yellow, 12, 179
 Yes, 28, 104
 Yield, 127
 Yoke, 3, 9, 44
 Yon, 192
 Yonder, 167
 Yonge, Miss, 343
 York, the Duke of, 283, 285
 York, change of its name, 41;
see also 42, 44, 47, 55, 57, 75,
 97, 120, 124, 131, 136, 138,
 145–153, 164, 180, 182, 185,
 203, 259, 260, 263, 266, 272,
 281, 283, 289, 296
 You, 23, 49; instead of *thou*,
 167
 Young, 3, 91, 127; young one,
 266
 Your, 23, 43, 58, 87
 Yours, 100
 Yourselves, 290
 Youth, 40, 88
 Yowl, 169
 Yule, 98, 186, 244

L

ZWI

L, a new character in English, replacing <i>g</i> , 70, 82, 88, 95, 100, 103, 287	Leho (<i>heo</i>), 96
— written for the sound <i>s</i> , 70	Z stands for <i>s</i> , 209, 220, 278,
— first set at the end of a word, 95	287
Leond (<i>through</i>), is dropped, 120	Zeus, 2, 338
	Zwingli, 292

LONDON : PRINTED BY
SPOTTISWOODE AND CO., NEW-STREET SQUARE
AND PARLIAMENT STREET

October, 1873.

*A CATALOGUE of EDUCATIONAL BOOKS,
with a Short Account of their
Character and Aim,*

Published by

MACMILLAN AND CO.,

Bedford Street, Strand, London.

CLASSICAL.

Æschylus.—ÆSCHYLI EUMENIDES. The Greek Text, with English Notes and English Verse, Translation, and an Introduction. By BERNARD DRAKE, M.A., late Fellow of King's College, Cambridge. 8vo. 3s. 6d.

The Greek text adopted in this Edition is based upon that of Wellauer. But advantage has been taken of the suggestions of Hermann, Paley, Linwood, and other commentators. In the Translation, the simple character of the Æschylean dialogues has generally enabled the author to render them without any material deviation from the construction and idioms of the original Greek.

“The Notes are judicious, and, a rare merit in English Notes, not too numerous or too long. A most useful feature in the work is the Analysis of Müller's celebrated dissertations.”—BRITISH QUARTERLY REVIEW.

Aristotle.—AN INTRODUCTION TO ARISTOTLE'S RHETORIC. With Analysis, Notes, and Appendices. By E. M. COPE, Senior Fellow and Tutor of Trinity College, Cambridge. 8vo. 13s.

The author has aimed to illustrate the general bearings and relations of the Art of Rhetoric in itself, as well as the special mode of treating

adopted by Aristotle in his peculiar system. The evidence upon obscure or doubtful questions connected with the subject is examined; and the relations which Rhetoric bears, in Aristotle's view, to the kindred art of Logic are considered. A connected Analysis of the treatise is given, sometimes in the form of paraphrase; and a few important matters are separately discussed in Appendices. There is added, as a general Appendix, by way of specimen of the antagonistic system of Isocrates and others, a complete analysis of the treatise called 'Πντροπίχτη πρὸς Ἀλέξανδρον, with a discussion of its authorship and of the probable results of its teaching.

ARISTOTLE ON FALLACIES; OR, THE SOPHISTICI ELENCHI. With a Translation and Notes by EDWARD POSTE, M.A., Fellow of Oriel College, Oxford. 8vo. 8s. 6d.

Besides the doctrine of Fallacies, Aristotle offers, either in this treatise or in other passages of his works quoted in the commentary, various glances over the world of science and opinion, various suggestions or problems which are still agitated, and a vivid picture of the ancient system of dialectics. "It is not only scholarlike and careful, it is also perspicuous."—GUARDIAN. "It is indeed a work of great skill."—SATURDAY REVIEW.

Blackie.—GREEK AND ENGLISH DIALOGUES FOR USE IN SCHOOLS AND COLLEGES. By JOHN STUART BLACKIE, Professor of Greek in the University of Edinburgh. Fcap. 8vo. 2s. 6d.

"Why should the old practice of conversing in Latin and Greek be altogether discarded?"—PROFESSOR JOWETT.

Professor Blackie has been in the habit, as part of the regular training of his class in Edinburgh University, of accustoming the students to converse in Greek. This method he has found to be eminently successful as a means of furnishing the students with a copious vocabulary, training them to use it promptly, confidently, and with correct articulation, and instilling into them an accurate and intelligent knowledge of Greek Grammar, which he hopes may aid other teachers in realizing the same ends. The present little volume furnishes a series of twenty-five graduated dialogues in parallel columns of Greek and English on a great variety of interesting subjects. The author has had the advantage of submitting his work to the judgment of several scholars of repute, both English and Scotch. The GLOBE says: "Professor Blackie's system is sensible; his book is likely to be useful to teachers of Greek; and his suggestions valuable to the learners of any language."

Cicero.—THE SECOND PHILIPPIC ORATION. With an Introduction and Notes, translated from the German of KARL HALM. Edited, with Corrections and Additions, by JOHN E. B. MAYOR, M.A., Fellow and Classical Lecturer of St. John's College, Cambridge. Fourth Edition, revised. Fcap. 8vo. 5s.

This volume opens with a List of Books useful to the Student of Cicero, and some account of various editions, mostly German, of the works of Cicero. The Introduction is based on Halm. The English editor has further illustrated the work by additions drawn, for the most part, (1) from the ancient authorities; (2) from his own private marginal references, and from collections; (3) from the notes of previous commentators. A copious 'argument' is also given. "On the whole we have rarely met with an edition of a classical author which so thoroughly fulfils the requirements of a good school-book."—EDUCATIONAL TIMES. "A valuable edition," says the ATHENÆUM.

THE ORATIONS OF CICERO AGAINST CATHILINE. With Notes and an Introduction. Translated from the German of KARL HALM, with many additions by A. S. WILKINS, M.A. Professor of Latin in Owens College, Manchester. New Edition. Fcap. 8vo. 3s. 6d.

The historical introduction of Mr. Wilkins brings together all the details which are known respecting Catiline and his relations with the great orator. A list of passages where conjectures have been admitted into the text, and also of all variations from the text of Kayser (1862), is added at the end. Finally, the English editor has subjoined a large number of notes, both original and selected, from Curtius, Schleischer, Corssen, and other well-known critics, an analysis of the orations, and an index.

Demosthenes.—DEMOSTHENES ON THE CROWN. The Greek Text with English Notes. By B. DRAKE, M.A., late Fellow of King's College, Cambridge. Fifth Edition, to which is prefixed AESCHINES AGAINST CTESIPHON, with English Notes. Fcap. 8vo. 5s.

An Introduction discusses the immediate causes of the two orations, and their general character. The Notes contain frequent references to the best authorities. Among the appendices at the end is a chronological table of the life and public career of Æschines and Demosthenes. "A neat and useful edition."—ATHENÆUM.

Greenwood.—THE ELEMENTS OF GREEK GRAMMAR, including Accidence, Irregular Verbs, and Principles of Derivation and Composition ; adapted to the System of Crude Forms. By J. G. GREENWOOD, Principal of Owens College, Manchester. Fourth Edition. Crown 8vo. 5s. 6d.

This Grammar is intended to do for Greek what the Grammars of Key and others have done for Latin. Until this work was published, no Greek Grammar had appeared based on the system of crude forms, though the system is perhaps still better adapted to Greek than to Latin.

Hodgson.—MYTHOLOGY FOR LATIN VERSIFICATION.

A brief Sketch of the Fables of the Ancients, prepared to be rendered into Latin Verse for Schools. By F. HODGSON, B.D., late Provost of Eton. New Edition, revised by F. C. HODGSON, M.A. 18mo. 3s.

The late Provost of Eton has here supplied a help to the composition of Latin Verse, combined with a brief introduction to Classical Mythology. In this new edition a few mistakes have been rectified ; rules have been added to the Prosody ; and a more uniform system has been adopted with regard to the help afforded.

Homer's Odyssey.—THE NARRATIVE OF ODYSSEUS.

With a Commentary by JOHN E. B. MAYOR, M.A., Kennedy Professor of Latin at Cambridge. Part I., Book IX.—XII. Fcap. 8vo. 3s.

Horace.—THE WORKS OF HORACE, rendered into English Prose, with Introductions, Running Analysis, and Notes, by JAMES LONSDALE, M.A., and SAMUEL LEE, M.A. Globe 8vo. 3s. 6d. ; gilt edges, 4s. 6d.

"The main merits of this version are its persistent fidelity to the sense and spirit of the Latin, the beauty of its form of presentation, its freedom, and its force. To the schoolboy it will be available as a help, because it is, beyond all comparison, the most accurate and trustworthy of all translations."—ENGLISH CHURCHMAN.

Juvenal.—THIRTEEN SATIRES OF JUVENAL. With a Commentary. By JOHN E. B. MAYOR, M.A., Kennedy Professor of Latin at Cambridge. Second Edition, enlarged. Vol. I. Crown 8vo. 7s. 6d. Or Parts I. and II. Crown 8vo. 3s. 6d. each.

Besides the author's own, there are various other notes, for which the author is indebted to Professors Munro and Conington. All the citations have been taken anew from the original authors. "A painstaking and critical edition."—SPECTATOR. "For really ripe scholarship, extensive acquaintance with Latin literature, and familiar knowledge of continental criticism, ancient and modern, it is unsurpassed among English editions."—EDINBURGH REVIEW.

Marshall.—A TABLE OF IRREGULAR GREEK VERBS, classified according to the arrangement of Curtius' Greek Grammar. By J. M. MARSHALL, M.A., Fellow and late Lecturer of Brasenose College, Oxford; one of the Masters in Clifton College. 8vo. cloth. New Edition. 1s.

The system of this table has been borrowed from the excellent Greek Grammar of Dr. Curtius.

Mayor (John E. B.)—FIRST GREEK READER. Edited after KARL HALM, with Corrections and large Additions by JOHN E. B. MAYOR, M.A., Fellow and Classical Lecturer of St. John's College, Cambridge. Third Edition, revised. Fcap. 8vo. 4s. 6d.

A selection of short passages, serving to illustrate especially the Greek Accidence. A good deal of syntax is incidentally taught, and Madvig and other books are cited, for the use of masters: but no learner is expected to know more of syntax than is contained in the Notes and Vocabulary. A preface "To the Reader," not only explains the aim and method of the volume, but also deals with classical instruction generally. The extracts are uniformly in the Attic dialect. This book may be used in connection with Mayor's "Greek for Beginners." "After a careful examination we are inclined to consider this volume unrivalled in the hold which its pithy sentences are likely to take on the memory, and for the amount of true scholarship embodied in the annotations."—EDUCATIONAL TIMES.

Mayor (Joseph B.)—GREEK FOR BEGINNERS. By the Rev. J. B. MAYOR, M.A., Professor of Classical Literature in King's College, London. Part I., with Vocabulary, 1s. 6d. Parts II. and III., with Vocabulary and Index, 3s. 6d., complete in one vol. Fourth Edition. Fcap. 8vo. cloth, 4s. 6d.

The distinctive method of this book consists in building up a boy's knowledge of Greek upon the foundation of his knowledge of English and

Latin, instead of trusting everything to the unassisted memory. Greek words have been used in the earlier part of the book except such as have connections either in English or Latin. Each step leads naturally on to its successor; grammatical forms and rules are at once applied in a series of graduated exercises, accompanied by ample vocabularies. Thus the book serves as Grammar, Exercise book, and Vocabulary. The ordinary ten declensions are reduced to three, which correspond to the first three in Latin; and the system of stems is adopted. A general Vocabulary, and Index of Greek words, completes the work; "We know of no book of the same scope so complete in itself, or so well calculated to make the study of Greek interesting at the very commencement."—STANDARD.

Peile (John, M.A.)—AN INTRODUCTION TO GREEK AND LATIN ETYMOLOGY. By JOHN PEILE, M.A., Fellow and Assistant Tutor of Christ's College, Cambridge, formerly Teacher of Sanskrit in the University of Cambridge. New and Revised Edition. Crown 8vo. 10s. 6d.

These Philological Lectures are the result of Notes made during the author's reading for several years. These Notes were put into the shape of Lectures, delivered at Christ's College, as one set in the "Intercollegiate" list. They are now printed with some additions and modifications. "The book may be accepted as a very valuable contribution to the science of language."—SATURDAY REVIEW.

Plato.—THE REPUBLIC OF PLATO. Translated into English, with an Analysis and Notes, by J. LL. DAVIES, M.A., and D. J. VAUGHAN, M.A. Third Edition, with Vignette Portraits of Plato and Socrates, engraved by JEENS from an Antique Gem. 18mo. 4s. 6d.

An introductory notice supplies some account of the life of Plato, and the translation is preceded by an elaborate analysis. "The translators have," in the judgment of the SATURDAY REVIEW, "produced a book which any reader, whether acquainted with the original or not, can peruse with pleasure as well as profit."

Plautus (Ramsay).—THE MOSTELLARIA OF PLAUTUS. With Notes Critical and Explanatory, Prolegomena, and Excursus. By WILLIAM RAMSAY, M.A., formerly Professor of Humanity in the University of Glasgow. Edited by Professor GEORGE G. RAMSAY, M.A., of the University of Glasgow. 8vo. 14s.

"The fruits of that exhaustive research and that ripe and well-digested scholarship which its author brought to bear upon everything that he undertook are visible throughout. It is furnished with a complete apparatus of prolegomena, notes, and excursus; and for the use of veteran scholars it probably leaves nothing to be desired."—PALL MALL GAZETTE.

Potts (Alex. W., M.A.)—HINTS TOWARDS LATIN PROSE COMPOSITION. By ALEX. W. POTTS, M.A., late Fellow of St. John's College, Cambridge; Assistant Master in Rugby School; and Head Master of the Fettes College, Edinburgh. Third Edition, enlarged. Extra fcap. 8vo. cloth. 3s.

An attempt is here made to give students, after they have mastered ordinary syntactical rules, some idea of the characteristics of Latin Prose and the means to be employed to reproduce them. Some notion of the treatment of the subject may be gathered from the 'Contents.' CHAP. I.—Characteristics of Classical Latin, Hints on turning English into Latin; CHAP. II.—Arrangement of Words in a Sentence; CHAP. III.—Unity in Latin Prose, Subject and Object; CHAP. IV.—On the Period in Latin Prose; CHAP. V.—On the position of the Relative and Relative Clauses. The GLOBE characterises it as "an admirable little book which teachers of Latin will find of very great service."

Roby.—A GRAMMAR OF THE LATIN LANGUAGE, from Plautus to Suetonius. By H. J. ROBY, M.A., late Fellow of St. John's College, Cambridge. Part I. containing:—Book I. Sounds. Book II. Inflexions. Book III. Word-formation. Appendices. Second Edition. Crown 8vo. 8s. 6d.

This work is the result of an independent and careful study of the writers of the strictly classical period, the period embraced between the time of Plautus and that of Suetonius. The author's aim has been to give the facts of the language in as few words as possible. This is a Grammar strictly of the Latin language; not a Universal Grammar illustrated from Latin, nor the Latin section of a Comparative Grammar of the Indo-European languages, nor a Grammar of the group of Italian dialects, of which Latin is one. It will be found that the arrangement of the book and the treatment of the various divisions differ in many respects from those of previous grammars. Mr. Roby has given special prominence to the treatment of Sounds and Word-formation; and in the First Book he has done much towards settling a discussion which is at present largely engaging the attention of scholars, viz., the pronunciation of the classical languages.

"The book is marked by the clear and practised insight of a master in his art. It is a book that would do honour to any country."—ATHENÆUM.

Rust.—FIRST STEPS TO LATIN PROSE COMPOSITION.

By the Rev. GEORGE RUST, M.A. of Pembroke College, Oxford, Master of the Lower School, King's College, London. New Edition. 18mo. 1s. 6d.

This little work consists of carefully graduated vocabularies and exercises, so arranged as gradually to familiarise the pupil with the elements of Latin Prose Composition, and fit him to commence a more advanced work.

Sallust.—CAII SALLUSTII CRISPI CATILINA ET JUGURTHA.

For Use in Schools. With copious Notes. By C. MERIVALE, B.D. (In the present Edition the Notes have been carefully revised, and a few remarks and explanations added.) New Edition. Fcap. 8vo. 4s. 6d.

This edition of Sallust, prepared by the distinguished historian of Rome, contains an Introduction, concerning the life and works of Sallust, lists of the Consuls, and elaborate Notes. "A very good edition, to which the Editor has not only brought scholarship but independent judgment and historical criticism."—SPECTATOR.

The JUGURTHA and the CATILINA may be had separately, price 2s. 6d. each.

Tacitus.—THE HISTORY OF TACITUS TRANSLATED INTO ENGLISH. By A. J. CHURCH, M.A., and W. J. BRODRIBB, M.A. With Notes and a Map. New and Cheaper Edition. Crown 8vo. 6s.

The translators have endeavoured to adhere as closely to the original as was thought consistent with a proper observance of English idiom. At the same time, it has been their aim to reproduce the precise expressions of the author. The campaign of Civilis is elucidated in a note of some length, which is illustrated by a map, containing the names of places and of tribes occurring in the work. There is also a complete account of the Roman army as it was constituted in the time of Tacitus. This work is characterised by the SPECTATOR as "a scholarly and faithful translation."

THE AGRICOLA AND GERMANIA OF TACITUS. A Revised Text, English Notes, and Maps. By A. J. CHURCH, M.A., and W. J. BRODRIBB, M.A. New Edition. Fcap. 8vo. 3s. 6d.

Tacitus—continued.

"We have endeavoured, with the aid of recent editions, thoroughly to elucidate the text, explaining the various difficulties, critical and grammatical, which occur to the student. We have consulted throughout, besides the older commentators, the editions of Ritter and Orelli, but we are under special obligations to the labours of the recent German editors, Wex and Kritz." Two Indexes are appended, (1) of Proper Names, (2) of Words and Phrases explained. "A model of careful editing," says the ATHENÆUM, "being at once compact, complete, and correct, as well as neatly printed and elegant in style."

THE AGRICOLA and GERMANIA may be had separately, price 2s. each.

THE AGRICOLA AND GERMANIA. Translated into English by A. J. CHURCH, M.A., and W. J. BRODRIBB, M.A. With Maps and Notes. Extra fcap. 8vo. 2s. 6d.

The translators have sought to produce such a version as may satisfy scholars who demand a faithful rendering of the original, and English readers who are offended by the baldness and frigidity which commonly disfigure translations. The treatises are accompanied by Introductions, Notes, Maps, and a chronological Summary. The ATHENÆUM says of this work that it is "a version at once readable and exact, which may be perused with pleasure by all, and consulted with advantage by the classical student."

Theophrastus.—THE CHARACTERS OF THEOPHRASTUS. An English Translation from a Revised Text. With Introduction and Notes. By R. C. JEBB, M.A., Public Orator in the University of Cambridge. Extra fcap. 8vo. 6s. 6d.

The first object of this book is to make these lively pictures of old Greek manners better known to English readers. But as the Editor and Translator has been at considerable pains to procure a trustworthy text, and has recorded the results of his critical labours in an Introduction, Notes, and Appendices, it is hoped that the work will prove of value even to the scholar. "We must not omit to give due honour to Mr. Jebb's translation, which is as good as translation can be Not less commendable are the execution of the Notes and the critical handling of the Text."—SPECTATOR. The SATURDAY REVIEW speaks of it as "a very handy

and scholarly edition of a work which till now has been beset with hindrances and difficulties, but which Mr. Jebb's critical skill and judgment have at length placed within the grasp and comprehension of ordinary readers."

Thring.—Works by the Rev. E. THRING, M.A., Head Master of Uppingham School.

A LATIN GRADUAL. A First Latin Construing Book for Beginners. New Edition, enlarged, with Coloured Sentence Maps. Fcap. 8vo. 2s. 6d.

The Head Master of Uppingham has here sought to supply by easy steps a knowledge of grammar, combined with a good Vocabulary. Passages have been selected from the best Latin authors in prose and verse. These passages are gradually built up in their grammatical structure, and finally printed in full. A short practical manual of common mood constructions, with their English equivalents, forms a second part. To the New Edition a circle of grammatical Constructions with a Glossary has been added; as also some coloured Sentence Maps, by means of which the different parts of a sentence can easily be distinguished, and the practice of dissecting phrases carried out with the greatest benefit to the student.

A MANUAL OF MOOD CONSTRUCTIONS. Fcap. 8vo. 1s. 6d.

Treats of the ordinary mood constructions, as found in the Latin, Greek, and English languages. The EDUCATIONAL TIMES thinks it "very well suited to young students."

A CONSTRUING BOOK. Fcap. 8vo. 2s. 6d.

Thucydides.—THE SICILIAN EXPEDITION. Being Books VI. and VII. of Thucydides, with Notes. A New Edition, revised and enlarged, with a Map. By the Rev. PERCIVAL FROST, M.A., late Fellow of St. John's College, Cambridge. Fcap. 8vo. 5s.

This edition is mainly a grammatical one. Attention is called to the force of compound verbs, and the exact meaning of the various tenses employed. "The notes are excellent of their kind. Mr. Frost seldom passes over a difficulty, and what he says is always to the point."—EDUCATIONAL TIMES.

Virgil.—THE WORKS OF VIRGIL RENDERED INTO ENGLISH PROSE, with Notes, Introductions, Running Analysis, and an Index, by JAMES LONSDALE, M.A. and SAMUEL LEE, M.A. Second Edition. Globe 8vo. 3s. 6d. ; gilt edges, 4s. 6d.

The original has been faithfully rendered, and paraphrase altogether avoided. At the same time, the translators have endeavoured to adapt the book to the use of the English reader. Some amount of rhythm in the structure of the sentence has been generally maintained; and, when in the Latin the sound of the words is an echo to the sense (as so frequently happens in Virgil), an attempt has been made to produce the same result in English. The general introduction contains whatever is known of the poet's life, an estimate of his genius, an account of the principal editions and translations of his works, and a brief view of the influence he has had on modern poets; special introductory essays are prefixed to the "Eclogues," "Georgics," and "Æneid." The text is divided into sections, each of which is headed by a concise analysis of the subject; the Index contains references to all the characters and events of any importance. "A more complete edition of Virgil in English it is scarcely possible to conceive than the scholarly work before us."—GLOBE.

Wright.—Works by J. WRIGHT, M.A., late Head Master of Sutton Coldfield School.

HELLENICA ; OR, A HISTORY OF GREECE IN GREEK, as related by Diodorus and Thucydides; being a First Greek Reading Book, with explanatory Notes, Critical and Historical. Third Edition, with a Vocabulary. 12mo. 3s. 6d.

In the last twenty chapters of this volume, Thucydides sketches the rise and progress of the Athenian Empire in so clear a style and in such simple language, that the editor has doubts whether any easier or more instructive passages can be selected for the use of the pupil who is commencing Greek. This book includes a chronological table of the events recorded. The GUARDIAN speaks of the work as "a good plan well executed."

A HELP TO LATIN GRAMMAR ; or, The Form and Use of Words in Latin, with Progressive Exercises. Crown 8vo. 4s. 6d.

This book is not intended as a rival to any of the excellent Grammars now in use; but as a help to enable the beginner to understand them.

THE SEVEN KINGS OF ROME. An Easy Narrative, abridged from the First Book of Livy by the omission of Difficult Passages; being a First Latin Reading Book, with Grammatical Notes. Fifth Edition. Fcap. 8vo. 3s. With Vocabulary, 3s. 6d.

Wright—continued.

This work is intended to supply the pupil with an easy construing book, which may at the same time be made the vehicle for instructing him in the rules of grammar and principles of composition. The notes profess to teach what is commonly taught in grammars. It is conceived that the pupil will learn the rules of construction of the language much more easily from separate examples, which are pointed out to him in the course of his reading, and which he may himself set down in his note-book after some scheme of his own, than from a heap of quotations amassed for him by others. "The Notes are abundant, explicit, and full of such grammatical and other information as boys require."—ATHENÆUM. "This is really," the MORNING POST says, "what its title imports, and we believe that its general introduction into Grammar Schools would not only facilitate the progress of the boys beginning to learn Latin, but also relieve the Masters from a very considerable amount of irksome labour a really valuable addition to our school libraries."

FIRST LATIN STEPS; OR, AN INTRODUCTION BY A SERIES OF EXAMPLES TO THE STUDY OF THE LATIN LANGUAGE. Crown 8vo. 5s.

The following points in the plan of the work may be noted:—1. The pupil has to deal with only one construction at a time. 2. This construction is made clear to him by an accumulation of instances. 3. As all the constructions are classified as they occur, the construction in each sentence can be easily referred to its class. 4. As the author thinks the pupil ought to be thoroughly familiarized, by a repetition of instances, with a construction in a foreign language, before he attempts himself to render it in that language, the present volume contains only Latin sentences. 5. The author has added to the Rules on Prosody in the last chapter, a few familiar lines from Ovid's Fasti by way of illustration. In a brief Introduction the author states the rationale of the principal points of Latin Grammar. Copious Notes are appended, to which reference is made in the text. From the clear and rational method adopted in the arrangement of this elementary work, from the simple way in which the various rules are conveyed, and from the abundance of examples given, both teachers and pupils will find it a valuable help to the learning of Latin.

CLASSIC VERSIONS OF ENGLISH BOOKS AND LATIN HYMNS.

THE following works are, as the heading indicates, classic renderings of English Books. For scholars, and particularly for writers of Latin Verse, the series has a special value. The *Hymni Ecclesiæ* are here inserted, as partly falling under the same class.

Church (A. J., A.M.)—*HORÆ TENNYSONIANÆ*, sive *Eclogae e Tennysono.* Latine redditæ. Cura A. J. CHURCH, A.M. Extra fcap. 8vo. 6s.

Latin versions of Selections from Tennyson. Among the authors are the Editor, the late Professor Conington, Professor Seeley, Dr. Hessey, Mr. Kebbel, and other gentlemen.

Latham.—*SERTUM SHAKSPERIANUM*, Subnexit aliquot aliunde excerptis floribus. Latine redditit Rev. H. LATHAM, M.A. Extra fcap. 8vo. 5s.

Besides versions of Shakespeare this volume contains, among other pieces, Gray's "Elegy," Campbell's "Hohenlinden," Wolfe's "Burial of Sir John Moore," and selections from Cowper and George Herbert.

Lyttelton.—*THE COMUS OF MILTON*, rendered into Greek Verse. By LORD LYTTELTON. Extra fcap. 8vo. 5s.

THE SAMSON AGONISTES OF MILTON, rendered into Greek Verse. By LORD LYTTELTON. Extra fcap. 8vo. 6s. 6d.

Merivale.—KEATS' HYPERION, rendered into Latin Verse.
By C. MERIVALE, B.D. Second Edit. Extra fcap. 8vo. 3s. 6d.

Newman.—HYMNI ECCLESIAE. Edited by the Rev. DR.
NEWMAN. Extra fcap. 8vo. 7s. 6d.

Hymns of the Mediæval Church. The first Part contains selections from the Parisian Breviary; the second from those of Rome, Salisbury, and York.

Trench (Archbishop).—SACRED LATIN POETRY,
chiefly Lyrical, selected and arranged for Use; with Notes and
Introduction. Fcap. 8vo. 7s.

In this work the editor has selected hymns of a catholic religious sentiment that are common to Christendom, while rejecting those of a distinctively Romish character.

MATHEMATICS.

Airy.—Works by SIR G. B. AIRY, K.C.B., Astronomer Royal :—

ELEMENTARY TREATISE ON PARTIAL DIFFERENTIAL EQUATIONS. Designed for the Use of Students in the Universities. With Diagrams. Crown 8vo. cloth. 5s. 6d.

It is hoped that the methods of solution here explained, and the instances exhibited, will be found sufficient for application to nearly all the important problems of Physical Science, which require for their complete investigation the aid of Partial Differential Equations.

ON THE ALGEBRAICAL AND NUMERICAL THEORY OF ERRORS OF OBSERVATIONS AND THE COMBINATION OF OBSERVATIONS. Crown 8vo. cloth. 6s. 6d.

In order to spare astronomers and observers in natural philosophy the confusion and loss of time which are produced by referring to the ordinary treatises embracing both branches of probabilities (the first relating to chances which can be altered only by the changes of entire units or integral multiples of units in the fundamental conditions of the problem; the other concerning those chances which have respect to insensible gradations in the value of the element measured), the present tract has been drawn up. It relates only to errors of observation, and to the rules, derivable from the consideration of these errors, for the combination of the results of observations.

Airy (G. B.)—continued.

UNDULATORY THEORY OF OPTICS. Designed for the Use of Students in the University. New Edition. Crown 8vo. cloth. 6s. 6d.

The undulatory theory of optics is presented to the reader as having the same claims to his attention as the theory of gravitation: namely, that it is certainly true, and that, by mathematical operations of general elegance, it leads to results of great interest. This theory explains with accuracy a vast variety of phenomena of the most complicated kind. The plan of this tract has been to include those phenomena only which admit of calculation, and the investigations are applied only to phenomena which actually have been observed.

ON SOUND AND ATMOSPHERIC VIBRATIONS. With the Mathematical Elements of Music. Designed for the Use of Students of the University. Second Edition, Revised and Enlarged. Crown 8vo. 9s.

This volume consists of sections, which again are divided into numbered articles, on the following topics:—General recognition of the air as the medium which conveys sound; Properties of the air on which the formation and transmission of sound depend; Theory of undulations as applied to sound, &c.; Investigation of the motion of a wave of air through the atmosphere; Transmission of waves of soniferous vibrations through different gases, solids, and fluids; Experiments on the velocity of sound, &c.; On musical sounds, and the manner of producing them; On the elements of musical harmony and melody, and of simple musical composition; On instrumental music; On the human organs of speech and hearing.

A TREATISE OF MAGNETISM. Designed for the use of Students in the University. Crown 8vo. 9s. 6d.

As the laws of Magnetic Force have been experimentally examined with philosophical accuracy, only in its connection with iron and steel, and in the influences excited by the earth as a whole, the accurate portions of this work are confined to the investigations connected with these metals and the earth. The latter part of the work, however, treats in a more general way of the laws of the connection between Magnetism on the one hand and Galvanism and Thermo-electricity on the other. The work is divided into Twelve Sections, and each section into numbered articles, each of which states concisely the subject of the following paragraphs.

Airy (Osmund). — A TREATISE ON GEOMETRICAL OPTICS. Adapted for the use of the Higher Classes in Schools. By OSMUND AIRY, B.A., one of the Mathematical Masters in Wellington College. Extra fcap. 8vo. 3s. 6d.

“This is, I imagine, the first time that any attempt has been made to adapt the subject of Geometrical Optics to the reading of the higher classes in our good schools. That this should be so is the more a matter for remark, since the subject would appear to be peculiarly fitted for such an adaptation. . . . I have endeavoured, as much as possible, to avoid the example of those popular lecturers who explain difficulties by ignoring them. But as the nature of my design necessitated brevity, I have omitted entirely one or two portions of the subject which I considered unnecessary to a clear understanding of the rest, and which appear to me better learnt at a more advanced stage.” — AUTHOR’S PREFACE. “This book,” the ATHENÆUM says, “is carefully and lucidly written, and rendered as simple as possible by the use in all cases of the most elementary form of investigation.”

Bayma. — THE ELEMENTS OF MOLECULAR MECHANICS. By JOSEPH BAYMA, S. J., Professor of Philosophy. Stonyhurst College. Demy 8vo. cloth. 10s. 6d.

Of the Twelve Books into which the present treatise is divided, the first and second give the demonstration of the principles which bear directly on the constitution and the properties of matter. The next three books contain a series of theorems and of problems on the laws of motion of elementary substances. In the sixth and seventh, the mechanical constitution of molecules is investigated and determined: and by it the general properties of bodies are explained. The eighth book treats of luminiferous aether. The ninth explains some special properties of bodies. The tenth and eleventh contain a radical and lengthy investigation of chemical principles and relations, which may lead to practical results of high importance. The twelfth and last book treats of molecular masses, distances, and powers.

Beasley. — AN ELEMENTARY TREATISE ON PLANE TRIGONOMETRY. With Examples. By R. D. BEASLEY, M.A., Head Master of Grantham Grammar School. Fourth Edition, revised and enlarged. Crown 8vo. cloth. 3s. 6d.

This treatise is specially intended for use in schools. The choice of matter has been chiefly guided by the requirements of the three days’ examination

at Cambridge. About four hundred examples were added to the second edition, mainly collected from the Examination Papers of the last ten years. In this edition several new articles have been added, the examples have been largely increased, and a series of Examination Papers appended.

Blackburn (Hugh).—ELEMENTS OF PLANE TRIGONOMETRY, for the use of the Junior Class of Mathematics in the University of Glasgow. By HUGH BLACKBURN, M.A., Professor of Mathematics in the University of Glasgow. Globe 8vo. 1s. 6d.

The author having felt the want of a short treatise to be used as a Text-Book after the Sixth Book of Euclid had been learned and some knowledge of Algebra acquired, which should contain satisfactory demonstrations of the propositions to be used in teaching Junior Students the solution of Triangles, and should at the same time lay a solid foundation for the study of Analytical Trigonometry, thinking that others may have felt the same want, has attempted to supply it by the publication of this little work.

Boole.—Works by G. BOOLE, D.C.L., F.R.S., Professor of Mathematics in the Queen's University, Ireland.

A TREATISE ON DIFFERENTIAL EQUATIONS. New and Revised Edition. Edited by I. TODHUNTER. Crown 8vo. cloth. 14s.

Professor Boole has endeavoured in this treatise to convey as complete an account of the present state of knowledge on the subject of Differential Equations as was consistent with the idea of a work intended, primarily, for elementary instruction. The earlier sections of each chapter contain that kind of matter which has usually been thought suitable for the beginner, while the latter ones are devoted either to an account of recent discovery, or the discussion of such deeper questions of principle as are likely to present themselves to the reflective student in connection with the methods and processes of his previous course. "A treatise incomparably superior to any other elementary book on the same subject with which we are acquainted."—PHILOSOPHICAL MAGAZINE.

A TREATISE ON DIFFERENTIAL EQUATIONS. Supplementary Volume. Edited by I. TODHUNTER. Crown 8vo. cloth. 3s. 6d.

Boole—continued.

This volume contains all that Professor Boole wrote for the purpose of enlarging his treatise on Differential Equations.

THE CALCULUS OF FINITE DIFFERENCES. Crown 8vo.
cloth. 10s. 6d. New Edition, revised by J. F. MOULTON.

In this exposition of the Calculus of Finite Differences, particular attention has been paid to the connection of its methods with those of the Differential Calculus—a connection which in some instances involves far more than a merely formal analogy. The work is in some measure designed as a sequel to Professor Boole's Treatise on Differential Equations. "As an original book by one of the first mathematicians of the age, it is out of all comparison with the mere second-hand compilations which have hitherto been alone accessible to the student."—PHILOSOPHICAL MAGAZINE.

Brook - Smith (J.)—ARITHMETIC IN THEORY AND PRACTICE. By J. BROOK-SMITH, M.A., LL.B., St. John's College, Cambridge; Barrister-at-Law; one of the Masters of Cheltenham College. Complete, Crown 8vo. 4s. 6d. Part I. 3s. 6d.

Writers on Arithmetic at the present day feel the necessity of explaining the principles on which the rules of the subject are based, but few as yet feel the necessity of making these explanations strict and complete. If the science of Arithmetic is to be made an effective instrument in developing and strengthening the mental powers, it ought to be worked out rationally and conclusively; and in this work the author has endeavoured to reason out in a clear and accurate manner the leading propositions of the science, and to illustrate and apply those propositions in practice. In the practical part of the subject he has advanced somewhat beyond the majority of preceding writers; particularly in Division, in Greatest Common Measure, in Cube Root, in the Chapters on Decimal Money and the Metric System, and more especially in the application of Decimals to Percentages and cognate subjects. Copious examples, original and selected, are given. "This strikes us as a valuable Manual of Arithmetic of the Scientific kind. Indeed, this really appears to us the best we have seen."—LITERARY CHURCHMAN. "This is an essentially practical book, providing very definite help to candidates for almost every kind of competitive examination."—BRITISH QUARTERLY.

**Cambridge Senate-House Problems and Riders,
WITH SOLUTIONS :—**

1848-1851.—PROBLEMS. By FERRERS and JACKSON. 8vo.
cloth. 15s. 6d.

1848-1851.—RIDERS. By JAMESON. 8vo. cloth. 7s. 6d.

1854.—PROBLEMS AND RIDERS. By WALTON and
MACKENZIE. 8vo. cloth. 10s. 6d.

1857.—PROBLEMS AND RIDERS. By CAMPION and
WALTON. 8vo. cloth. 8s. 6d.

1860.—PROBLEMS AND RIDERS. By WATSON and ROUTH.
Crown 8vo. cloth. 7s. 6d.

1864.—PROBLEMS AND RIDERS. By WALTON and WIL-
KINSON. 8vo. cloth. 10s. 6d.

These volumes will be found of great value to Teachers and Students, as indicating the style and range of mathematical study in the University of Cambridge.

**CAMBRIDGE COURSE OF ELEMENTARY NATURAL
PHILOSOPHY**, for the Degree of B.A. Originally compiled by
J. C. SNOWBALL, M.A., late Fellow of St. John's College.
Fifth Edition, revised and enlarged, and adapted for the Middle-
Class Examinations by THOMAS LUND, B.D., Late Fellow and
Lecturer of St. John's College, Editor of Wood's Algebra, &c.
Crown 8vo. cloth. 5s.

This work will be found adapted to the wants, not only of University Students, but also of many others who require a short course of Mechanics and Hydrostatics, and especially of the candidates at our Middle Class Examinations. At the end of each chapter a series of easy questions is added for the exercise of the student.

CAMBRIDGE AND DUBLIN MATHEMATICAL JOURNAL.
The Complete Work, in Nine Vols. 8vo. cloth. 7l. 4s.

Only a few copies remain on hand. Among Contributors to this work will be found Sir W. Thomson, Stokes, Adams, Boole, Sir W. R. Hamilton, De Morgan, Cayley, Sylvester, Jellett, and other distinguished mathematicians.

Candler.—HELP TO ARITHMETIC. Designed for the use of
Schools. By H. CANDLER, M.A., Mathematical Master of
Uppingham School. Extra fcap. 8vo. 2s. 6d.

This work is intended as a companion to any text-book that may be in use. "The main difficulties which boys experience in the different rules are skilfully dealt with and removed."—MUSEUM.

Cheyne.—Works by C. H. H. CHEYNE, M.A., F.R.A.S.

AN ELEMENTARY TREATISE ON THE PLANETARY THEORY. With a Collection of Problems. Second Edition. Crown 8vo. cloth. 6s. 6d.

In this volume an attempt has been made to produce a treatise on the Planetary theory, which, being elementary in character, should be so far complete as to contain all that is usually required by students in the University of Cambridge. In the New Edition the work has been carefully revised. The stability of the Planetary System has been more fully treated, and an elegant geometrical explanation of the formulae for the secular variation of the node and inclination has been introduced.

THE EARTH'S MOTION OF ROTATION. Crown 8vo. 3s. 6d.

The first part of this work consists of an application of the method of the variation of elements to the general problem of rotation. In the second part the general rotation formulae are applied to the particular case of the earth.

Childe.—THE SINGULAR PROPERTIES OF THE ELLIPSOID AND ASSOCIATED SURFACES OF THE NTH DEGREE. By the Rev. G. F. CHILDE, M.A., Author of "Ray Surfaces," "Related Caustics," &c. 8vo. 10s. 6d.

The object of this volume is to develop peculiarities in the Ellipsoid; and, further, to establish analogous properties in the unlimited congeneric series of which this remarkable surface is a constituent.

Christie.—A COLLECTION OF ELEMENTARY TEST-QUESTIONS IN PURE AND MIXED MATHEMATICS; with Answers and Appendices on Synthetic Division, and on the Solution of Numerical Equations by Horner's Method. By JAMES R. CHRISTIE, F.R.S., late First Mathematical Master at the Royal Military Academy, Woolwich. Crown 8vo. cloth. 8s. 6d.

This series of Mathematical Exercises is collected from those which the author has, from time to time, proposed for solution by his pupils during

a long career at the Royal Military Academy. A student who finds that he is able to solve the larger portion of these Exercises, may consider that he is thoroughly well grounded in the elementary principles of pure and mixed Mathematics.

Dalton.—**ARITHMETICAL EXAMPLES.** Progressively arranged, with Exercises and Examination Papers. By the Rev. T. DALTON, M.A., Assistant Master of Eton College. New Edition. 18mo. cloth. 2s. 6d. *Answers to the Examples are appended.*

Day.—**PROPERTIES OF CONIC SECTIONS PROVED GEOMETRICALLY.** PART I., THE ELLIPSE, with Problems. By the Rev. H. G. DAY, M.A., Head Master of Sedburgh Grammar School. Crown 8vo. 3s. 6d.

The object of this book is the introduction of a treatment of Conic Sections which should be simple and natural, and lead by an easy transition to the analytical methods, without departing from the strict geometry of Euclid.

Dodgson.—**AN ELEMENTARY TREATISE ON DETERMINANTS,** with their Application to Simultaneous Linear Equations and Algebraical Geometry. By CHARLES L. DODGSON, M.A., Student and Mathematical Lecturer of Christ Church, Oxford. Small 4to. cloth. 10s. 6d.

The object of the author is to present the subject as a continuous chain of argument, separated from all accessories of explanation or illustration. All such explanation and illustration as seemed necessary for a beginner are introduced, either in the form of foot-notes, or, where that would have occupied too much room, of Appendices. "The work," says the EDUCATIONAL TIMES, "forms a valuable addition to the treatises we possess on Modern Algebra."

Drew.—**GEOMETRICAL TREATISE ON CONIC SECTIONS.** By W. H. DREW, M.A., St. John's College, Cambridge. Fourth Edition. Crown 8vo. cloth. 4s. 6d.

In this work the subject of Conic Sections has been placed before the student in such a form that, it is hoped, after mastering the elements of Euclid, he

Drew—continued.

may find it an easy and interesting continuation of his geometrical studies. With a view, also, of rendering the work a complete manual of what is required at the Universities, there have either been embodied into the text or inserted among the examples, every book-work question, problem, and rider, which has been proposed in the Cambridge examinations up to the present time.

SOLUTIONS TO THE PROBLEMS IN DREW'S CONIC SECTIONS. Crown 8vo. cloth. 4s. 6d.

Earnshaw (S.) — PARTIAL DIFFERENTIAL EQUATIONS. An Essay towards an entirely New Method of Integrating them. By S. EARNSHAW, M.A., St. John's College, Cambridge. Crown 8vo. 5s.

The peculiarity of the system expounded in this work is, that in every equation, whatever be the number of original independent variables, the work of integration is at once reduced to the use of one independent variable only. The author's object is merely to render his method thoroughly intelligible. The various steps of the investigation are all obedient to one general principle, and though in some degree novel, are not really difficult, but on the contrary easy when the eye has become accustomed to the novelties of the notation. Many of the results of the integrations are far more general than they were in the shape in which they have appeared in former treatises, and many Equations will be found in this Essay integrated with ease in finite terms which were never so integrated before.

Edgar (J. H.) and Pritchard (G. S.)—NOTE-BOOK ON PRACTICAL SOLID OR DESCRIPTIVE GEOMETRY. Containing Problems with help for Solutions. By J. H. EDGAR, M.A., Lecturer on Mechanical Drawing at the Royal School of Mines, and G. S. PRITCHARD, late Master for Descriptive Geometry, Royal Military Academy, Woolwich. Second Edition, revised and enlarged. Globe 8vo. 3s.

In teaching a large class, if the method of lecturing and demonstrating from the black board only is pursued, the more intelligent students have generally to be kept back, from the necessity of frequent repetition, for the sake of the less promising; if the plan of setting problems to each pupil is adopted, the teacher finds a difficulty in giving to each sufficient attention.

A judicious combination of both methods is doubtless the best; and it is hoped that this result may be arrived at in some degree by the use of this book, which is simply a collection of examples, with helps for solution, arranged in progressive sections. The new edition has been enlarged by the addition of chapters on the straight line and plane, with explanatory diagrams and exercises on tangent planes, and on the cases of the spherical triangle.

Ferrers.—AN ELEMENTARY TREATISE ON TRILINEAR CO-ORDINATES, the Method of Reciprocal Polars, and Theory of Projectors. By the Rev. N. M. FERRERS, M.A., Fellow and Tutor of Gonville and Caius College, Cambridge. Second Edition. Crown 8vo. 6s. 6d.

The object of the author in writing on this subject has mainly been to place it on a basis altogether independent of the ordinary Cartesian system, instead of regarding it as only a special form of Abridged Notation. A short chapter on Determinants has been introduced.

Frost.—Works by PERCIVAL FROST, M.A., formerly Fellow of St. John's College, Cambridge; Mathematical Lecturer o King's College.

AN ELEMENTARY TREATISE ON CURVE TRACING.
PERCIVAL FROST, M.A. 8vo. 12s.

The author has written this book under the conviction that the skill and power of the young mathematical student, in order to be thoroughly available afterwards, ought to be developed in all possible directions. The subject which he has chosen presents so many faces, that it would be difficult to find another which, with a very limited extent of reading, combines, to the same extent, so many valuable hints of methods of calculations to be employed hereafter, with so much pleasure in its present use. In order to understand the work it is not necessary to have much knowledge of what is called Higher Algebra, nor of Algebraical Geometry of a higher kind than that which simply relates to the Conic Sections. From the study of a work like this, it is believed that the student wi derive many advantages. Especially he will become skilled in making correct approximations to the values of quantities, which cannot be found exactly, to any degree of accuracy which may be required.

Frost—continued.**THE FIRST THREE SECTIONS OF NEWTON'S PRINCIPIA.**

With Notes and Illustrations. Also a collection of Problems, principally intended as Examples of Newton's Methods. By PERCIVAL FROST, M.A. Second Edition. 8vo. cloth. 10s. 6d.

The author's principal intention is to explain difficulties which may be encountered by the student on first reading the Principia, and to illustrate the advantages of a careful study of the methods employed by Newton, by showing the extent to which they may be applied in the solution of problems; he has also endeavoured to give assistance to the student who is engaged in the study of the higher branches of mathematics, by representing in a geometrical form several of the processes employed in the Differential and Integral Calculus, and in the analytical investigations of Dynamics.

Frost and Wolstenholme.—A TREATISE ON SOLID GEOMETRY. By PERCIVAL FROST, M.A., and the Rev. J. WOLSTENHOLME, M.A., Fellow and Assistant Tutor of Christ's College. 8vo. cloth. 18s.

The authors have endeavoured to present before students as comprehensive a view of the subject as possible. Intending to make the subject accessible, at least in the earlier portion, to all classes of students, they have endeavoured to explain completely all the processes which are most useful in dealing with ordinary theorems and problems, thus directing the student to the selection of methods which are best adapted to the exigencies of each problem. In the more difficult portions of the subject, they have considered themselves to be addressing a higher class of students; and they have there tried to lay a good foundation on which to build, if any reader should wish to pursue the science beyond the limits to which the work extends.

Godfray.—Works by HUGH GODFRAY, M.A., Mathematical Lecturer at Pembroke College, Cambridge.

A TREATISE ON ASTRONOMY, for the Use of Colleges and Schools. 8vo. cloth. 12s. 6d.

This book embraces all those branches of Astronomy which have, from time to time, been recommended by the Cambridge Board of Mathematical Studies: but by far the larger and easier portion, adapted to the first three days of the Examination for Honours, may be read by the more

Godfray—continued.

advanced pupils in many of our schools. The author's aim has been to convey clear and distinct ideas of the celestial phenomena. "It is a working book," says the *GUARDIAN*, "taking Astronomy in its proper place in mathematical sciences. . . . It is a book which is not likely to be got up unintelligently."

AN ELEMENTARY TREATISE ON THE LUNAR THEORY,
with a Brief Sketch of the Problem up to the time of Newton.
Second Edition, revised. Crown 8vo. cloth. 5s. 6d.

These pages will, it is hoped, form an introduction to more recondite works. Difficulties have been discussed at considerable length. The selection of the method followed with regard to analytical solutions, which is the same as that of Airy, Herschel, &c. was made on account of its simplicity; it is, moreover, the method which has obtained in the University of Cambridge. "As an elementary treatise and introduction to the subject, we think it may justly claim to supersede all former ones."—
LONDON, EDIN. AND DUBLIN PHIL. MAGAZINE.

Hemming.—AN ELEMENTARY TREATISE ON THE DIFFERENTIAL AND INTEGRAL CALCULUS, for the Use of Colleges and Schools. By G. W. HEMMING, M.A., Fellow of St. John's College, Cambridge. Second Edition, with Corrections and Additions. 8vo. cloth. 2s.

"There is no book in common use from which so clear and exact a knowledge of the principles of the Calculus can be so readily obtained."—
LITERARY GAZETTE.

Jackson.—GEOMETRICAL CONIC SECTIONS. An Elementary Treatise in which the Conic Sections are defined as the Plane Sections of a Cone, and treated by the Method of Projection. By J. STUART JACKSON, M.A., late Fellow of Gonville and Caius College, Cambridge. 4s. 6d.

This work has been written with a view to give the student the benefit of the Method of Projections as applied to the Ellipse and Hyperbola. When this Method is admitted into the treatment of the Conic Sections, there are many reasons why they should be defined, not with reference to the focus and direction, but according to the original definition from which

they have their name as plane sections of a cone. This method is calculated to produce a material simplification in these curves, and to make the proof of their properties more easily understood and remembered. It is also a powerful instrument in the solution of a large class of problems relating to these curves.

Jellet (John H.)—A TREATISE ON THE THEORY OF FRICTION. By JOHN H. JELLET, B.D., Senior Fellow of Trinity College, Dublin; President of the Royal Irish Academy. 8vo. 8s. 6d.

The theory of friction is as truly a part of Rational Mechanics as the theory of gravitation. This book is taken up with a special investigation of the laws of friction; and some of the principles contained in it are believed to be here enunciated for the first time. The work consists of eight Chapters as follows:—I. Definitions and Principles. II. Equilibrium with Friction. III. Extreme Positions of Equilibrium. IV. Movement of a Particle or System of Particles. V. Motion of a Solid Body. VI. Necessary and Possible Equilibrium. VII. Determination of the Actual Value of the Acting Force of Friction. VIII. Miscellaneous Problems—1. Problem of the Top. 2. Friction Wheels and Locomotives. 3. Questions for Exercise. “The work is one of great research, and will add much to the already great reputation of its author.”—SCOTSMAN.

Jones and Cheyne.—ALGEBRAICAL EXERCISES. Progressively arranged. By the Rev. C. A. JONES, M.A., and C. H. CHEYNE, M.A., F.R.A.S., Mathematical Masters of Westminster School. New Edition. 18mo. cloth. 2s. 6d.

This little book is intended to meet a difficulty which is probably felt more or less by all engaged in teaching Algebra to beginners. It is, that while new ideas are being acquired, old ones are forgotten. In the belief that constant practice is the only remedy for this, the present series of miscellaneous exercises has been prepared. Their peculiarity consists in this, that though miscellaneous they are yet progressive, and may be used by the pupil almost from the commencement of his studies. The book being intended chiefly for Schools and Junior Students, the higher parts of Algebra have not been included.

Kitchener.—A GEOMETRICAL NOTE-BOOK, containing Easy Problems in Geometrical Drawing preparatory to the Study of Geometry. For the Use of Schools. By F. E. KITCHENER, M.A., Mathematical Master at Rugby. New Edition. 4to. 2s.

It is the object of this book to make some way in overcoming the difficulties of Geometrical conception, before the mind is called to the attack of Geometrical theorems. A few simple methods of construction are given; and space is left on each page, in order that the learner may draw in the figures.

Morgan.—A COLLECTION OF PROBLEMS AND EXAMPLES IN MATHEMATICS. With Answers. By H. A. MORGAN, M.A., Sadlerian and Mathematical Lecturer of Jesus College, Cambridge. Crown 8vo. cloth. 6s. 6d.

This book contains a number of problems, chiefly elementary, in the Mathematical subjects usually read at Cambridge. They have been selected from the papers set during late years at Jesus College. Very few of them are to be met with in other collections, and by far the larger number are due to some of the most distinguished Mathematicians in the University.

Newton's PRINCIPIA. Edited by Professor Sir W. THOMSON and Professor BLACKBURN. 4to. cloth. 31s. 6d.

It is a sufficient guarantee of the excellence of this complete edition of Newton's Principia that it has been printed for and under the care of Professor Sir William Thomson and Professor Blackburn, of Glasgow University. The following notice is prefixed:—"Finding that all the editions of the Principia are now out of print, we have been induced to reprint Newton's last edition [of 1726] without note or comment, only introducing the 'Corrigenda' of the old copy and correcting typographical errors." The book is of a handsome size, with large type, fine thick paper, and cleanly cut figures, and is the only modern edition containing the whole of Newton's great work. "Undoubtedly the finest edition of the text of the 'Principia' which has hitherto appeared."—EDUCATIONAL TIMES.

Parkinson.—Works by S. PARKINSON, D.D., F.R.S., Fellow and Tutor of St. John's College, Cambridge.

Parkinson—continued.

AN ELEMENTARY TREATISE ON MECHANICS. For the Use of the Junior Classes at the University and the Higher Classes in Schools. With a Collection of Examples. Fourth edition, revised. Crown 8vo. cloth. 9s. 6d.

In preparing this work the author's object has been to include in it such portions of Theoretical Mechanics as can be conveniently investigated without the use of the Differential Calculus, and so render it suitable as a manual for the junior classes in the University and the higher classes in Schools. With one or two short exceptions, the student is not presumed to require a knowledge of any branches of Mathematics beyond the elements of Algebra, Geometry, and Trigonometry. Several additional propositions have been incorporated in the work for the purpose of rendering it more complete; and the collection of Examples and Problems has been largely increased.

A TREATISE ON OPTICS. Third Edition, revised and enlarged. Crown 8vo. cloth. 10s. 6d.

A collection of examples and problems has been appended to this work, which are sufficiently numerous and varied in character to afford useful exercise for the student. For the greater part of them, recourse has been had to the Examination Papers set in the University and the several Colleges during the last twenty years.

Phear.—ELEMENTARY HYDROSTATICS. With Numerous Examples. By J. B. PHEAR, M.A., Fellow and late Assistant Tutor of Clare College, Cambridge. Fourth Edition. Crown 8vo. cloth. 5s. 6d.

This edition has been carefully revised throughout, and many new illustrations and examples added, which it is hoped will increase its usefulness to students at the Universities and in Schools. In accordance with suggestions from many engaged in tuition, answers to all the Examples have been given at the end of the book.

Pratt.—A TREATISE ON ATTRACTIONS, LAPLACE'S FUNCTIONS, AND THE FIGURE OF THE EARTH. By JOHN H. PRATT, M.A., Archdeacon of Calcutta, Author of "The Mathematical Principles of Mechanical Philosophy." Fourth Edition. Crown 8vo. cloth. 6s. 6d.

The author's chief design in this treatise is to give an answer to the question, "Has the Earth acquired its present form from being originally in a fluid state?" This Edition is a complete revision of the former ones.

Puckle.—AN ELEMENTARY TREATISE ON CONIC SECTIONS AND ALGEBRAIC GEOMETRY. With Numerous Examples and Hints for their Solution; especially designed for the Use of Beginners. By G. H. PUCKLE, M.A. New Edition, revised and enlarged. Crown 8vo. cloth. 7s. 6d.

This work is recommended by the Syndicate of the Cambridge Local Examinations. The ATHENÆUM says the author "displays an intimate acquaintance with the difficulties likely to be felt, together with a singular aptitude in removing them."

Rawlinson.—ELEMENTARY STATICS, by the Rev. GEORGE RAWLINSON, M.A. Edited by the Rev. EDWARD STURGES, M.A., of Emmanuel College, Cambridge, and late Professor of the Applied Sciences, Elphinstone College, Bombay. Crown 8vo. cloth. 4s. 6d.

Published under the authority of Her Majesty's Secretary of State for India, for use in the Government Schools and Colleges in India.

Reynolds.—MODERN METHODS IN ELEMENTARY GEOMETRY. By E. M. REYNOLDS, M.A., Mathematical Master in Clifton College. Crown 8vo. 3s. 6d.

This little book has been constructed on one plan throughout, that of always giving in the simplest possible form the direct proof from the nature of the case. The axioms necessary to this simplicity have been assumed without hesitation, and no scruple has been felt as to the increase of their number, or the acceptance of as many elementary notions as common experience places past all doubt. The book differs most from established teaching in its constructions, and in its early application of Arithmetic to Geometry.

Routh.—AN ELEMENTARY TREATISE ON THE DYNAMICS OF THE SYSTEM OF RIGID BODIES. With Numerous Examples. By EDWARD JOHN ROUTH, M.A., late

Fellow and Assistant Tutor of St. Peter's College, Cambridge ;
Examiner in the University of London. Second Edition, enlarged.
Crown 8vo. cloth. 14s.

In this edition the author has made several additions to each chapter. He has tried to make each chapter, as far as possible, complete in itself, so that all that relates to any one part of the subject may be found in the same place. This arrangement will enable every student to select his own order in which to read the subject. The Examples which will be found at the end of each chapter have been chiefly selected from the Examination Papers which have been set in the University and the Colleges in the last few years.

WORKS

By the REV. BARNARD SMITH, M.A.,

Rector of Glaston, Rutland, late Fellow and Senior Bursar
of St. Peter's College, Cambridge.

ARITHMETIC AND ALGEBRA, in their Principles and Application ; with numerous systematically arranged Examples taken from the Cambridge Examination Papers, with especial reference to the Ordinary Examination for the B.A. Degree. Twelfth Edition. Crown 8vo. cloth. 10s. 6d.

This manual is now extensively used in Schools and Colleges, both in England and in the Colonies. It has also been found of great service for students preparing for the Middle Class and Civil and Military Service Examinations, from the care that has been taken to elucidate the principles of all the rules. The present edition has been carefully revised. "To all those whose minds are sufficiently developed to comprehend the simplest mathematical reasoning, and who have not yet thoroughly mastered the principles of Arithmetic and Algebra, it is calculated to be of great advantage."—ATHENÆUM. Of this work, also, one of the highest possible authorities, the late Dean Peacock, writes: "Mr. Smith's work is a most useful publication. The rules are stated with great clearness. The examples are well selected, and worked out with just sufficient detail, without being encumbered by too minute explanations; and there prevails throughout it that just proportion of theory and practice which is the crowning excellence of an elementary work."

ARITHMETIC FOR SCHOOLS. New Edition. Crown 8vo.
cloth. 4s. 6d.

Adapted from the author's work on "Arithmetic and Algebra," by the omission of the algebraic portion, and by the introduction of new exercises. The reason of each arithmetical process is fully exhibited. The system of Decimal Coinage is explained; and answers to the exercises are appended at the end. The Arithmetic is characterised as "admirably adapted for instruction, combining just sufficient theory with a large and well-selected collection of exercises for practice."—JOURNAL OF EDUCATION.

Barnard Smith—continued.

A KEY TO THE ARITHMETIC FOR SCHOOLS. Tenth Edition. Crown 8vo. cloth. 8s. 6d.

EXERCISES IN ARITHMETIC. With Answers. Crown 8vo. imp cloth. 2s. 6d.

Or sold separately, Part I. 1s. ; Part II. 1s. ; Answers, 6d.

These Exercises have been published in order to give the pupil examples in every rule of Arithmetic. The greater number have been carefully compiled from the latest University and School Examination Papers.

SCHOOL CLASS-BOOK OF ARITHMETIC. 18mo. cloth. 3s.

Or sold separately, Parts I. and II. 10d. each; Part III. 1s.

This manual, published at the request of many schoolmasters, and chiefly intended for National and Elementary Schools, has been prepared on the same plan as that adopted in the author's School Arithmetic, which is in extensive circulation in England and abroad. The Metrical Tables have been introduced, from the conviction on the part of the author that the knowledge of such tables, and the mode of applying them, will be of great use to the rising generation.

KEYS TO SCHOOL CLASS-BOOK OF ARITHMETIC. Complete in one volume, 18mo. cloth, 6s. 6d.; or Parts I., II., and III., 2s. 6d. each.

SHILLING BOOK OF ARITHMETIC FOR NATIONAL AND ELEMENTARY SCHOOLS. 18mo. cloth. Or separately, Part I. 2d.; Part II. 3d.; Part III. 7d. Answers, 6d.

THE SAME, with Answers complete. 18mo. cloth. 1s. 6d.

This Shilling Book of Arithmetic has been prepared for the use of National and other schools at the urgent request of numerous Masters of schools both at home and abroad. The Explanations of the Rules and the Examples will, it is hoped, be found suited to the most elementary classes.

KEY TO SHILLING BOOK OF ARITHMETIC. 18mo. cloth. 4s. 6d.

Barnard Smith—continued.**EXAMINATION PAPERS IN ARITHMETIC.** 18mo. cloth.

1s. 6d. The same, with Answers, 18mo. 1s. 9d.

The object of these Examination Papers is to test students both in the theory and practice of Arithmetic. It is hoped that the method adopted will lead students to deduce results from general principles rather than to apply stated rules. The author believes that the practice of giving examples under particular rules makes the working of Arithmetic quite mechanical, and tends to throw all but very clever boys off their balance when a general paper on the subject is put before them.

KEY TO EXAMINATION PAPERS IN ARITHMETIC.

18mo. cloth. 4s. 6d.

THE METRIC SYSTEM OF ARITHMETIC, ITS PRINCIPLES**AND APPLICATION,** with numerous Examples, written expressly for Standard V. in National Schools. Fourth Edition.

18mo. cloth, sewed. 3d.

In the New Code of Regulations issued by the Council of Education it is stated "that in all schools children in Standards V. and VI. should know the principles of the Metric System, and be able to explain the advantages to be gained from uniformity in the method of forming multiples and sub-multiples of the unit." In this little book, Mr. Smith clearly and simply explains the principle of the Metric System, and in considerable detail expounds the French system, and its relation to the ordinary English method, taking the pupil on as far as Compound Division. The book contains numerous Examples, and two wood-cuts illustrating the Metric Tables of Surface and Solidity. Answers to the Examples are appended.

A CHART OF THE METRIC SYSTEM, on a Sheet, size 42 in. by 34 in. on Roller, mounted and varnished, price 3s. 6d. Fourth Edition.

By the New Educational Code it is ordained that a Chart of the Metric System be conspicuously hung up on the walls of every school under Government inspection. The publishers believe that the present Chart will be found to answer all the requirements of the Code, and afford a full and perfectly intelligible view of the principles of the Metric System. The principle of the system is clearly stated and illustrated by examples; the

Barnard Smith—continued.

Method of Forming the Tables is set forth; Tables follow, clearly showing the English equivalent of the French measures of—1. Length; 2. Surface; 3. Solidity; 4. Weight; 5. Capacity. At the bottom of the Chart is drawn a full-length Metric Measure, subdivided distinctly and intelligibly into Decimetres, Centimetres, and Millimetres. “We do not remember that ever we have seen teaching by a chart more happily carried out.”—SCHOOL BOARD CHRONICLE.

Also a Small Chart on a Card, price 1d.

EASY LESSONS IN ARITHMETIC, combining Exercises in Reading, Writing, Spelling, and Dictation. Part I. for Standard I. in National Schools. Crown 8vo. 9d.

Diagrams for School-room walls in preparation.

From the novel method and the illustrations used this little book cannot but tend to make the teaching of Arithmetic even to very young children interesting and successful. If the book be used according to the directions of the author, the method of instruction cannot but prove sound and easy, and acceptable to teacher and child. The Standard of Examination fixed by the Education Department for 1872 has been adhered to. THE WEST-MINSTER REVIEW says:—“We should strongly advise everyone to study carefully Mr. Barnard Smith’s Lessons in Arithmetic, Writing, and Spelling. A more excellent little work for a first introduction to knowledge cannot well be written. Mr. Smith’s larger Text-books on Arithmetic and Algebra are already most favourably known, and he has proved now that the difficulty of writing a text-book which begins ab ovo is really surmountable; but we shall be much mistaken if this little book has not cost its author more thought and mental labour than any of his more elaborate text-books. The plan to combine arithmetical lessons with those in reading and spelling is perfectly novel, and it is worked out in accordance with the aims of our National Schools; and we are convinced that its general introduction in all elementary schools throughout the country will produce great educational advantages.”

THE METRIC ARITHMETIC.

This book will go thoroughly into the principles of the System, introducing the money tables of the various countries which have adopted it, and containing a very large number of Examples and Examination Papers.

[Nearly ready.

Snowball.—THE ELEMENTS OF PLANE AND SPHERICAL TRIGONOMETRY; with the Construction and Use of Tables of Logarithms. By J. C. SNOWBALL, M.A. Tenth Edition. Crown 8vo. cloth. 7s. 6d.

In preparing the present edition for the press, the text has been subjected to a careful revision; the proofs of some of the more important propositions have been rendered more strict and general; and more than two hundred examples, taken principally from the questions set of late years in the public Examinations of the University and of individual Colleges, have been added to the collection of Examples and Problems for practice.

Tait and Steele.—A TREATISE ON DYNAMICS OF A PARTICLE. With numerous Examples. By Professor TAIT and Mr. STEELE. New Edition, enlarged. Crown 8vo. cloth. 10s. 6d.

In this treatise will be found all the ordinary propositions, connected with the Dynamics of Particles, which can be conveniently deduced without the use of D'Alembert's Principle. Throughout the book will be found a number of illustrative examples introduced in the text, and for the most part completely worked out; others with occasional solutions or hints to assist the student are appended to each chapter. For by far the greater portion of these, the Cambridge Senate-House and College Examination Papers have been applied to. In the new edition numerous trivial errors, and a few of a more serious character, have been corrected, while many new examples have been added.

Taylor.—GEOMETRICAL CONICS; including Anharmonic Ratio and Projection, with numerous Examples. By C. TAYLOR, B.A., Scholar of St. John's Coll. Camb. Crown 8vo. cloth. 7s. 6d.

This work contains elementary proofs of the principal properties of Conic Sections, together with chapters on Projection and Anharmonic Ratio.

Tebay.—ELEMENTARY MENSURATION FOR SCHOOLS. With numerous Examples. By SEPTIMUS TEBAY, B.A., Head Master of Queen Elizabeth's Grammar School, Rivington. Extra fcap. 8vo. 3s. 6d.

The object of the present work is to enable boys to acquire a moderate knowledge of Mensuration in a reasonable time. All difficult and useless matter has been avoided. The examples for the most part are easy, and the rules are concise. "A very compact useful manual."—SPECTATOR.

WORKS

By I. TODHUNTER, M.A., F.R.S.,

Of St. John's College, Cambridge.

“They are all good, and each volume adds to the value of the rest.”—
 FREEMAN. *“Perspicuous language, vigorous investigations, scrutiny of difficulties, and methodical treatment, characterise Mr. Todhunter’s works.”*
 —CIVIL ENGINEER.

THE ELEMENTS OF EUCLID. For the Use of Colleges and Schools. New Edition. 18mo. cloth. 3s. 6d.

No method of overcoming the difficulties experienced by young students of Euclid appears to be so useful as that of breaking up the demonstrations into their constituent parts; a plan strongly recommended by Professor De Morgan. In the present Edition each distinct assertion in the argument begins a new line; and at the ends of the lines are placed the necessary references to the preceding principles on which the assertions depend. The longer propositions are distributed into subordinate parts, which are distinguished by breaks at the beginning of the lines. Notes, Appendix, and a collection of Exercises are added.

MENSURATION FOR BEGINNERS. With numerous Examples.
 New Edition. 18mo. cloth. 2s. 6d.

The subjects included in the present work are those which have usually found a place in Elementary Treatises on Mensuration. The mode of treatment has been determined by the fact that the work is intended for the use of beginners. Accordingly it is divided into short independent chapters, which are followed by appropriate examples. A knowledge of the elements of Arithmetic is all that is assumed; and in connection with most of the Rules of Mensuration it has been found practicable to give such explanations and illustrations as will supply the place of formal mathematical demonstrations, which would have been unsuitable to the character of the work. “For simplicity and clearness of arrangement it is unsurpassed by any text-book on the subject which has come under our notice.”—
 EDUCATIONAL TIMES.

Todhunter (I.)—continued.

ALGEBRA FOR BEGINNERS. With numerous Examples. New Edition. 18mo. cloth. 2s. 6d.

Great pains have been taken to render this work intelligible to young students, by the use of simple language and by copious explanations. In determining the subjects to be included and the space to be assigned to each, the author has been guided by the Papers given at the various examinations in elementary Algebra which are now carried on in this country. The book may be said to consist of three parts. The first part contains the elementary operations in integral and fractional expressions; the second the solution of equations and problems; the third treats of various subjects which are introduced but rarely into Examination Papers, and are more briefly discussed. Provision has at the same time been made for the introduction of easy equations and problems at an early stage—for those who prefer such a course.

KEY TO ALGEBRA FOR BEGINNERS. Crown 8vo. cloth. 6s. 6d.

TRIGONOMETRY FOR BEGINNERS. With numerous Examples. New Edition. 18mo. cloth. 2s. 6d.

Intended to serve as an introduction to the larger treatise on Plane Trigonometry, published by the author. The same plan has been adopted as in the Algebra for Beginners: the subject is discussed in short chapters, and a collection of examples is attached to each chapter. The first fourteen chapters present the geometrical part of Plane Trigonometry; and contain all that is necessary for practical purposes. The range of matter included is such as seems required by the various examinations in elementary Trigonometry which are now carried on in this country. Answers are appended.

MECHANICS FOR BEGINNERS. With numerous Examples. New Edition. 18mo. cloth. 4s. 6d.

Intended as a companion to the two preceding books. The work forms an elementary treatise on demonstrative mechanics. A knowledge of the elements at least of the theory of the subject is extremely valuable even for those who are mainly concerned with practical results. The author has accordingly endeavoured to provide a suitable introduction to the study of applied as well as of theoretical mechanics. The work consists of two parts, namely, Statics and Dynamics. It will be found to contain all that is usually comprised in elementary treatises on Mechanics, together with some additions.

Todhunter (I.)—continued.

ALGEBRA. For the Use of Colleges and Schools. Fifth Edition. Crown 8vo. cloth. 7s. 6d.

This work contains all the propositions which are usually included in elementary treatises on Algebra, and a large number of Examples for Exercise. The author has sought to render the work easily intelligible to students, without impairing the accuracy of the demonstrations, or contracting the limits of the subject. The Examples, about Sixteen hundred and fifty in number, have been selected with a view to illustrate every part of the subject. Each chapter is complete in itself; and the work will be found peculiarly adapted to the wants of students who are without the aid of a teacher. The Answers to the Examples, with hints for the solution of some in which assistance may be needed, are given at the end of the book. In the present edition two New Chapters and Three hundred miscellaneous Examples have been added. The latter are arranged in sets, each set containing ten Examples. "It has merits which unquestionably place it first in the class to which it belongs."—EDUCATOR.

KEY TO ALGEBRA FOR THE USE OF COLLEGES AND SCHOOLS. Crown 8vo. 10s. 6d.

AN ELEMENTARY TREATISE ON THE THEORY OF EQUATIONS. Second Edition, revised. Crown 8vo. cloth. 7s. 6d.

This treatise contains all the propositions which are usually included in elementary treatises on the theory of Equations, together with Examples for exercise. These have been selected from the College and University Examination Papers, and the results have been given when it appeared necessary. In order to exhibit a comprehensive view of the subject, the treatise includes investigations which are not found in all the preceding elementary treatises, and also some investigations which are not to be found in any of them. For the Second Edition the work has been revised and some additions have been made, the most important being an account of the researches of Professor Sylvester respecting Newton's Rule. "A thoroughly trustworthy, complete, and yet not too elaborate treatise." PHILOSOPHICAL MAGAZINE.

PLANE TRIGONOMETRY. For Schools and Colleges. Fourth Edition. Crown 8vo. cloth. 5s.

The design of this work has been to render the subject intelligible to beginners, and at the same time to afford the student the opportunity of

Todhunter (I.)—continued.

obtaining all the information which he will require on this branch of Mathematics. Each chapter is followed by a set of Examples: those which are entitled *Miscellaneous Examples*, together with a few in some of the other sets, may be advantageously reserved by the student for exercise after he has made some progress in the subject. In the Second Edition the hints for the solution of the Examples have been considerably increased.

A TREATISE ON SPHERICAL TRIGONOMETRY. New Edition, enlarged. Crown 8vo. cloth. 4s. 6d.

The present work is constructed on the same plan as the treatise on *Plane Trigonometry*, to which it is intended as a sequel. In the account of Napier's Rules of Circular Parts, an explanation has been given of a method of proof devised by Napier, which seems to have been overlooked by most modern writers on the subject. Considerable labour has been bestowed on the text in order to render it comprehensive and accurate, and the Examples (selected chiefly from *College Examination Papers*) have all been carefully verified. "For educational purposes this work seems to be superior to any others on the subject."—CRITIC.

PLANE CO-ORDINATE GEOMETRY, as applied to the Straight Line and the Conic Sections. With numerous Examples. Fourth Edition, revised and enlarged. Crown 8vo. cloth. 7s. 6d.

The author has here endeavoured to exhibit the subject in a simple manner for the benefit of beginners, and at the same time to include in one volume all that students usually require. In addition, therefore, to the propositions which have always appeared in such treatises, he has introduced the methods of abridged notation, which are of more recent origin; these methods, which are of a less elementary character than the rest of the work, are placed in separate chapters, and may be omitted by the student at first.

A TREATISE ON THE DIFFERENTIAL CALCULUS. With numerous Examples. Sixth Edition. Crown 8vo. cloth. 10s. 6d.

The author has endeavoured in the present work to exhibit a comprehensive view of the Differential Calculus on the method of limits. In the more elementary portions he has entered into considerable detail in the explanations, with the hope that a reader who is without the assistance of a tutor may be enabled to acquire a competent acquaintance with the subject. The method adopted is that of Differential Coefficients. To the different

Todhunter (I.)—continued.

chapters are appended examples sufficiently numerous to render another book unnecessary; these examples being mostly selected from College Examination Papers. “It has already taken its place as the text-book on that subject.”—PHILOSOPHICAL MAGAZINE.

A TREATISE ON THE INTEGRAL CALCULUS AND ITS APPLICATIONS. With numerous Examples. Third Edition, revised and enlarged. Crown 8vo. cloth. 10s. 6d.

This is designed as a work at once elementary and complete, adapted for the use of beginners, and sufficient for the wants of advanced students. In the selection of the propositions, and in the mode of establishing them, it has been sought to exhibit the principles clearly, and to illustrate all their most important results. The process of summation has been repeatedly brought forward, with the view of securing the attention of the student to the notions which form the true foundation of the Calculus itself, as well as of its most valuable applications. Every attempt has been made to explain those difficulties which usually perplex beginners, especially with reference to the limits of integrations. A new method has been adopted in regard to the transformation of multiple integrals. The last chapter deals with the Calculus of Variations. A large collection of exercises, selected from College Examination Papers, has been appended to the several chapters.

EXAMPLES OF ANALYTICAL GEOMETRY OF THREE DIMENSIONS. Third Edition, revised. Crown 8vo. cloth. 4s.

A TREATISE ON ANALYTICAL STATICS. With numerous Examples. Third Edition, revised and enlarged. Crown 8vo. cloth. 10s. 6d.

In this work on statics (treating of the laws of the equilibrium of bodies) will be found all the propositions which usually appear in treatises on Theoretical Statics. To the different chapters examples are appended, which have been principally selected from University Examination Papers. In the Third Edition many additions have been made, in order to illustrate the application of the principles of the subject to the solution of problems.

A HISTORY OF THE MATHEMATICAL THEORY OF PROBABILITY, from the time of Pascal to that of Laplace. 8vo. 8s.

Todhunter (I.)—continued.

The subject of this volume has high claims to consideration on account of the subtle problems which it involves, the valuable contributions to analysis which it has produced, its important practical applications, and the eminence of those who have cultivated it. The subject claims all the interest which illustrious names can confer: nearly every great mathematician within the range of a century and a half comes up in the course of the history. The present work, though principally a history, may claim the title of a comprehensive treatise on the Theory of Probability, for it assumes in the reader only so much knowledge as can be gained from an elementary book on Algebra, and introduces him to almost every process and every species of problem which the literature of the subject can furnish. The author has been careful to reproduce the essential elements of the original works which he has analysed, and to corroborate his statements by exact quotations from the originals, in the languages in which they were published.

RESEARCHES IN THE CALCULUS OF VARIATIONS,
 principally on the Theory of Discontinuous Solutions: an Essay
 to which the Adams Prize was awarded in the University of Cam-
 bridge in 1871. 8vo. 6s.

The subject of this Essay was prescribed in the following terms by the Examiners:—“A determination of the circumstances under which discontinuity of any kind presents itself in the solution of a problem of maximum or minimum in the Calculus of Variations, and applications to particular instances. It is expected that the discussion of the instances should be exemplified as far as possible geometrically, and that attention be especially directed to cases of real or supposed failure of the Calculus.” The Essay, then, is mainly devoted to the consideration of discontinuous solutions; but incidentally various other questions in the Calculus of Variations are examined and elucidated. The author hopes that he has definitely contributed to the extension and improvement of our knowledge of this refined department of analysis.

Wilson (J. M.)—ELEMENTARY GEOMETRY. Books

I. II. III. containing the subjects of Euclid's First Four Books following the Syllabus of Geometry prepared by the Geometrical Association. Third Edition. Extra fcap. 8vo. 3s. 6d. By J. M. WILSON, M.A., late Fellow of St. John's College, Cambridge, and Mathematical Master of Rugby School. ¶

Wilson (J. M.)—*continued.*

SOLID GEOMETRY AND CONIC SECTIONS. With Appendices on Transversals and Harmonic Division. For the use of Schools. By J. M. WILSON, M.A. Second Edition. Extra scap. 8vo. 3s. 6d.

This work is an endeavour to introduce into schools some portions of Solid Geometry which are now very little read in England. The first twenty-one Propositions of Euclid's Eleventh Book are usually all the Solid Geometry that a boy reads till he meets with the subject again in the course of his analytical studies. And this is a matter of regret, because this part of Geometry is specially valuable and attractive. In it the attention of the student is strongly called to the subject matter of the reasoning; the geometrical imagination is exercised; the methods employed in it are more ingenious than those in Plane Geometry, and have greater difficulties to meet; and the applications of it in practice are more varied.

Wilson (W. P.)—**A TREATISE ON DYNAMICS.** By W. P. WILSON, M.A., Fellow of St. John's College, Cambridge, and Professor of Mathematics in Queen's College, Belfast. 8vo. 9s. 6d.

"This treatise supplies a great educational need."—EDUCATIONAL TIMES.

Wolstenholme.—**A BOOK OF MATHEMATICAL PROBLEMS,** on Subjects included in the Cambridge Course. By JOSEPH WOLSTENHOLME, Fellow of Christ's College, sometime Fellow of St. John's College, and lately Lecturer in Mathematics at Christ's College. Crown 8vo. cloth. 8s. 6d.

CONTENTS:—*Geometry (Euclid)—Algebra—Plane Trigonometry—Geometrical Conic Sections—Analytical Conic Sections—Theory of Equations—Differential Calculus—Integral Calculus—Solid Geometry—Statics—Elementary Dynamics—Newton—Dynamics of a Point—Dynamics of a Rigid Body—Hydrostatics—Geometrical Optics—Spherical Trigonometry and Plane Astronomy.* “*Judicious, symmetrical, and well arranged!*”—GUARDIAN.

SCIENCE.

ELEMENTARY CLASS-BOOKS.

THE importance of Science as an element of sound education is now generally acknowledged ; and accordingly it is obtaining a prominent place in the ordinary course of school instruction. It is the intention of the Publishers to produce a complete series of Scientific Manuals, affording full and accurate elementary information, conveyed in clear and lucid English. The authors are well known as among the foremost men of their several departments ; and their names form a ready guarantee for the high character of the books. Subjoined is a list of those Manuals that have already appeared, with a short account of each. Others are in active preparation ; and the whole will constitute a standard series specially adapted to the requirements of beginners, whether for private study or for school instruction.

ASTRONOMY, by the Astronomer Royal.

POPULAR ASTRONOMY. With Illustrations. By SIR G. B. AIRY, K.C.B., Astronomer Royal. New Edition. 18mo. cloth. 4s. 6d.

This work consists of six lectures, which are intended "to explain to intelligent persons the principles on which the instruments of an Observatory are constructed (omitting all details, so far as they are merely subsidiary), and the principles on which the observations made with these instruments are treated for deduction of the distances and weights of the bodies of the Solar System, and of a few stars, omitting all minutiae of

Elementary Class-Books—continued.

formulae, and all troublesome details of calculation.” The speciality of this volume is the direct reference of every step to the Observatory, and the full description of the methods and instruments of observation.

ASTRONOMY.

MR. LOCKYER'S ELEMENTARY LESSONS IN ASTRONOMY. With Coloured Diagram of the Spectra of the Sun, Stars, and Nebulæ, and numerous Illustrations. By J. NORMAN LOCKYER, F.R.S. New Edition. 18mo. 5s. 6d.

The author has here aimed to give a connected view of the whole subject, and to supply facts, and ideas founded on the facts, to serve as a basis for subsequent study and discussion. The chapters treat of the Stars and Nebulae; the Sun; the Solar System; Apparent Movements of the Heavenly Bodies; the Measurement of Time; Light; the Telescope and Spectroscope; Apparent Places of the Heavenly Bodies; the Real Distances and Dimensions; Universal Gravitation. The most recent astronomical discoveries are incorporated. Mr. Lockyer's work supplements that of the Astronomer Royal mentioned in the previous article. “The book is full, clear, sound, and worthy of attention, not only as a popular exposition, but as a scientific ‘Index.’”—ATHENÆUM. “The most fascinating of elementary books on the Sciences.”—NONCONFORMIST.

QUESTIONS ON LOCKYER'S ELEMENTARY LESSONS IN ASTRONOMY. For the Use of Schools. By JOHN FORBES-ROBERTSON. 18mo. cloth limp. 1s. 6d.

PHYSIOLOGY.

PROFESSOR HUXLEY'S LESSONS IN ELEMENTARY PHYSIOLOGY. With numerous Illustrations. By T. H. HUXLEY, F.R.S., Professor of Natural History in the Royal School of Mines. New Edition. 18mo. cloth. 4s. 6d.

This book describes and explains, in a series of graduated lessons, the principles of Human Physiology; or the Structure and Functions of the Human Body. The first lesson supplies a general view of the subject. This is followed by sections on the Vascular or Venous System, and the Circulation; the Blood and the Lymph; Respiration; Sources of Loss and of Gain to the Blood; the Function of Alimentation; Motion and Locomotion; Sensations and Sensory Organs; the Organ of Sight; the

Elementary Class-Books—continued.

Coalescence of Sensations with one another and with other States of Consciousness; the Nervous System and Innervation; Histology, or the Minute Structure of the Tissues. A Table of Anatomical and Physiological Constants is appended. The lessons are fully illustrated by numerous engravings. The new edition has been thoroughly revised, and a considerable number of new illustrations added, several of these having been taken from the rabbit, the sheep, the dog, and the frog, in order to aid those who attempt to make their knowledge real by acquiring some practical acquaintance with the facts of Anatomy and Physiology. "Pure gold throughout."—GUARDIAN. "Unquestionably the clearest and most complete elementary treatise on this subject that we possess in any language."—WESTMINSTER REVIEW.

QUESTIONS ON HUXLEY'S PHYSIOLOGY FOR SCHOOLS.

By T. ALCOCK, M.D. 18mo. 1s. 6d.

These Questions were drawn up as aids to the instruction of a class of young people in Physiology.

BOTANY.

PROFESSOR OLIVER'S LESSONS IN ELEMENTARY BOTANY. With nearly Two Hundred Illustrations. New Edition. 18mo. cloth. 4s. 6d.

This book is designed to teach the Elements of Botany on Professor Henslow's plan of selected Types and by the use of Schedules. The earlier chapters, embracing the elements of Structural and Physiological Botany, introduce us to the methodical study of the Ordinal Types. The concluding chapters are entitled, "How to dry Plants" and "How to describe Plants." A valuable Glossary is appended to the volume. In the preparation of this work free use has been made of the manuscript materials of the late Professor Henslow.

CHEMISTRY.

PROFESSOR ROSCOE'S LESSONS IN ELEMENTARY CHEMISTRY, INORGANIC AND ORGANIC. By HENRY E. ROSCOE, F.R.S., Professor of Chemistry in Owens College, Manchester. With numerous Illustrations and Chromo-Litho of the Solar Spectrum, and of the Alkalies and Alkaline Earths, New Edition. 18mo. cloth. 4s. 6d.

Elementary Class-Books—continued.

It has been the endeavour of the author to arrange the most important facts and principles of Modern Chemistry in a plain but concise and scientific form, suited to the present requirements of elementary instruction. For the purpose of facilitating the attainment of exactitude in the knowledge of the subject, a series of exercises and questions upon the lessons have been added. The metric system of weights and measures, and the centigrade thermometric scale, are used throughout the work. The New Edition, besides new wood-cuts, contains many additions and improvements, and includes the most important of the latest discoveries. "As a standard general text-book it deserves to take a leading place."—SPECTATOR. "We unhesitatingly pronounce it the best of all our elementary treatises on Chemistry."—MEDICAL TIMES.

In ordering, please specify Macmillan's Edition.

POLITICAL ECONOMY.

POLITICAL ECONOMY FOR BEGINNERS. By MILICENT G. FAWCETT. New Edition. 18mo. 2s. 6d.

This work has been written mainly with the hope that a short and elementary book might help to make Political Economy a more popular study in boys' and girls' schools. In order to adapt the book especially for school use, questions have been added at the end of each chapter. In the New Edition each page has been carefully revised, and at the end of each chapter after the questions a few little puzzles have been added, which will add interest to the book and teach the learner to think for himself. "Clear, compact, and comprehensive."—DAILY NEWS. "The relations of capital and labour have never been more simply or more clearly expounded."—CONTEMPORARY REVIEW.

LOGIC.

ELEMENTARY LESSONS IN LOGIC; Deductive and Inductive, with copious Questions and Examples, and a Vocabulary of Logical Terms. By W. STANLEY JEVONS, M.A., Professor of Logic in Owens College, Manchester. New Edition. 18mo. 3s. 6d.

In preparing these Lessons the author has attempted to show that Logic, even in its traditional form, can be made a highly useful subject of study, and a powerful means of mental exercise. With this view he has avoided the use of superfluous technical terms, and has abstained from entering into questions of a purely speculative or metaphysical character. For the puerile illustrations too often found in works on Logic, examples drawn

Elementary Class-Books—continued.

from the distinct objects and ideas treated in the natural and experimental sciences have been generally substituted. At the end of almost every Lesson will be found references to the works in which the student will most profitably continue his reading of the subject treated, so that this little volume may serve as a guide to a more extended course of study. The *GUARDIAN* thinks “nothing can be better for a school-book,” and the *ATHENÆUM* calls it “a manual alike simple, interesting, and scientific.”

PHYSICS.

LESSONS IN ELEMENTARY PHYSICS. By BALFOUR STEWART, F.R.S., Professor of Natural Philosophy in Owens College, Manchester. With numerous Illustrations and Chromoliths of the Spectra of the Sun, Stars, and Nebulæ. New Edition. 18mo. 4s. 6d.

A description, in an elementary manner, of the most important of those laws which regulate the phenomena of nature. The active agents, heat, light, electricity, etc., are regarded as varieties of energy, and the work is so arranged that their relation to one another, looked at in this light, and the paramount importance of the laws of energy, are clearly brought out. The volume contains all the necessary illustrations, and a plate representing the Spectra of Sun, Stars, and Nebulæ, forms a frontispiece. The EDUCATIONAL TIMES calls this “the beau ideal of a scientific text-book, clear, accurate, and thorough.”

PRACTICAL CHEMISTRY.

THE OWENS COLLEGE JUNIOR COURSE OF PRACTICAL CHEMISTRY. By FRANCIS JONES, Chemical Master in the Grammar School, Manchester. With Preface by Professor ROSCOE. With Illustrations. New Edition. 18mo. 2s. 6d.

This little book contains a short description of a course of Practical Chemistry, which an experience of many years has proved suitable for those commencing the study of the science. It is intended to supplement, not to supplant, instruction given by the teacher. The subject-matter has been very carefully compiled, and many useful cuts are introduced.

ANATOMY.

LESSONS IN ELEMENTARY ANATOMY. By ST. GEORGE MIVART, F.R.S., Lecturer in Comparative Anatomy at St. Mary's Hospital. With upwards of 400 Illustrations. 18mo. 6s. 6d.

These Lessons are intended for teachers and students of both sexes not already acquainted with Anatomy. The author has endeavoured, by certain additions and by the mode of treatment, also to fit them for students in medicine, and generally for those acquainted with human anatomy, but desirous of learning its more significant relations to the structure of other animals. *The LANCET* says, "It may be questioned whether any other work on Anatomy contains in like compass so proportionately great a mass of information." *The MEDICAL TIMES* remarks, "The work is excellent, and should be in the hands of every student of human anatomy."

MANUALS FOR STUDENTS.

Flower (W. H.)—AN INTRODUCTION TO THE OSTEOLOGY OF THE MAMMALIA. Being the substance of the Course of Lectures delivered at the Royal College of Surgeons of England in 1870. By W. H. FLOWER, F.R.S., F.R.C.S., Hunterian Professor of Comparative Anatomy and Physiology. With numerous Illustrations. Globe 8vo. 7s. 6d.

Although the present work contains the substance of a Course of Lectures, the form has been changed, so as the better to adapt it as a handbook for students. Theoretical views have been almost entirely excluded: and while it is impossible in a scientific treatise to avoid the employment of technical terms, it has been the author's endeavour to use no more than absolutely necessary, and to exercise due care in selecting only those that seem most appropriate, or which have received the sanction of general adoption. With a very few exceptions the illustrations have been drawn expressly for this work from specimens in the Museum of the Royal College of Surgeons.

Hooker (Dr.)—THE STUDENT'S FLORA OF THE BRITISH ISLANDS. By J. D. HOOKER, C.B., F.R.S., M.D., D.C.L., Director of the Royal Gardens, Kew. Globe 8vo. 10s. 6d.

The object of this work is to supply students and field-botanists with a fuller account of the Plants of the British Islands than the manuals hitherto in use aim at giving. The Ordinal, Generic, and Specific characters have been re-written, and are to a great extent original, and drawn from living or dried specimens, or both. "Cannot fail to perfectly fulfil the purpose for which it is intended."—LAND AND WATER. "Containing the fullest and most accurate manual of the kind that has yet appeared."—PALL MALL GAZETTE.

Oliver (Professor).—FIRST BOOK OF INDIAN BOTANY.

By DANIEL OLIVER, F.R.S., F.L.S., Keeper of the Herbarium and Library of the Royal Gardens, Kew, and Professor of Botany in University College, London. With numerous Illustrations. Extra fcap. 8vo. 6s. 6d.

This manual is, in substance, the author's "Lessons in Elementary Botany," adapted for use in India. In preparing it he has had in view the want, often felt, of some handy résumé of Indian Botany, which might be serviceable not only to residents of India, but also to any one about to proceed thither, desirous of getting some preliminary idea of the Botany of that country. "It contains a well-digested summary of all essential knowledge pertaining to Indian botany, wrought out in accordance with the best principles of scientific arrangement."—ALLEN'S INDIAN MAIL.

Other volumes of these Manuals will follow.

Ball (R. S., A.M.)—EXPERIMENTAL MECHANICS.

A Course of Lectures delivered at the Royal College of Science for Ireland. By ROBERT STAWELL BALL, A.M., Professor of Applied Mathematics and Mechanics in the Royal College of Science for Ireland (Science and Art Department). Royal 8vo. 16s.

The author's aim has been to create in the mind of the student physical ideas corresponding to theoretical laws, and thus to produce a work which may be regarded either as a supplement or an introduction to manuals of theoretic mechanics. To realize this design, the copious use of experimental illustrations was necessary. The apparatus used in the Lectures, and figured in the volume, has been principally built up from Professor Willis's most admirable system. In the selection of the subjects, the question of practical utility has in many cases been regarded as the one of paramount importance. The elementary truths of Mechanics are too well known to admit of novelty, but it is believed that the mode of treatment which is adopted is more or less original. This is especially the case in the Lectures relating to friction, to the mechanical powers, to the strength of timber and structures, to the laws of motion, and to the pendulum. The illustrations, drawn from the apparatus, are nearly all original, and are beautifully executed.

Clodd.—THE CHILDHOOD OF THE WORLD: a Simple Account of Man in Early Times. By EDWARD CLODD, F.R.A.S. Second Edition. Globe 8vo. 3s.

PROFESSOR MAX MULLER, in a letter to the Author, says: “I read your book with great pleasure. I have no doubt it will do good, and I hope you will continue your work. Nothing spoils our temper so much as having to unlearn in youth, manhood, and even old age, so many things which we were taught as children. A book like yours will prepare a far better soil in the child’s mind, and I was delighted to have it to read to my children.”

Cooke (Josiah P., Jun.)—FIRST PRINCIPLES OF CHEMICAL PHILOSOPHY. By JOSIAH P. COOKE, Jun., Ervine Professor of Chemistry and Mineralogy in Harvard College. Crown 8vo. 12s.

The object of the author in this book is to present the philosophy of Chemistry in such a form that it can be made with profit the subject of College recitations, and furnish the teacher with the means of testing the student’s faithfulness and ability. With this view the subject has been developed in a logical order, and the principles of the science are taught independently of the experimental evidence on which they rest.

Guillemin.—THE FORCES OF NATURE: a Popular Introduction to the study of Physical Phenomena. By AMEDEE GUILLERMIN. Translated from the French by Mrs. NORMAN LOCKYER, and Edited, with Additions and Notes, by J. NORMAN LOCKYER, F.R.S. With 11 Coloured Plates and 455 Woodcuts. Second Edition. Royal 8vo. cloth, gilt. 31s. 6d.

“Translator and Editor have done justice to their trust. The text has all the force and flow of original writing, combining faithfulness to the author’s meaning with purity and independence in regard to idiom; while the historical precision and accuracy pervading the work throughout, speak of the watchful editorial supervision which has been given to every scientific detail. . . . Altogether, the work may be said to have no parallel, either in point of fulness or attraction, as a popular manual of physical science.”—SATURDAY REVIEW.

Lockyer.—THE SPECTROSCOPE AND ITS APPLICATIONS. By J. NORMAN LOCKYER, F.R.S. With Coloured Plate and numerous illustrations. Second Edition. Crown 8vo. 3s. 6d.

This forms volume one of "Nature Series," a Series of Popular Scientific Works now in course of publication, consisting of popular and instructive works, on particular scientific subjects—Scientific Discovery, Applications, History, Biography—by some of the most eminent scientific men of the day. They will be so written as to be interesting and intelligible even to non-scientific readers. Mr. Lockyer's work in Spectrum Analysis is widely known. In the present short treatise will be found an exposition of the principles on which Spectrum Analysis rests, a description of the various kinds of Spectroscopes, and an account of what has already been done with the instrument, as well as of what may yet be done both in science and in the industrial arts.

Roscoe (H. E.)—SPECTRUM ANALYSIS. Six Lectures, with Appendices, Engravings, Maps, and Chromolithographs. By H. E. ROSCOE, F.R.S., Professor of Chemistry in Owens College, Manchester. Third Edition, revised throughout. Royal 8vo. 21s.

"In six lectures he has given the history of the discovery and set forth the facts relating to the analysis of light in such a way that any reader of ordinary intelligence and information will be able to understand what 'Spectrum Analysis' is, and what are its claims to rank among the most signal triumphs of science of which even this century can boast."—NON-CONFORMIST. "The illustrations—no unimportant part of a book on such a subject—are marvels of wood-printing, and reflect the clearness which is the distinguishing merit of Mr. Roscoe's explanations."—SATURDAY REVIEW. "The lectures themselves furnish a most admirable elementary treatise on the subject, whilst by the insertion in appendices to each lecture of extracts from the most important published memoirs, the author has rendered it equally valuable as a text-book for advanced students."—WESTMINSTER REVIEW.

Thorpe (T. E.)—A SERIES OF CHEMICAL PROBLEMS, for use in Colleges and Schools. Adapted for the preparation of Students for the Government, Science, and Society of Arts Examinations. With a Preface by Professor ROSCOE. 18mo. cloth. 1s.

In the Preface Dr. Roscoe says—“ My experience has led me to feel more and more strongly that by no method can accuracy in a knowledge of chemistry be more surely secured than by attention to the working of well-selected problems, and Dr. Thorpe’s thorough acquaintance with the wants of the student is a sufficient guarantee that this selection has been carefully made. I intend largely to use these questions in my own classes, and I can confidently recommend them to all teachers and students of the science.”

Wurtz.—A HISTORY OF CHEMICAL THEORY, from the Age of Lavoisier down to the present time. By AD. WURTZ. Translated by HENRY WETTS, F.R.S. Crown 8vo. 6s.

“ The treatment of the subject is admirable, and the translator has evidently done his duty most efficiently.”—WESTMINSTER REVIEW.
“ The discourse, as a résumé of chemical theory and research, unites singular luminousness and grasp. A few judicious notes are added by the translator.”—PALL MALL GAZETTE.

SCIENCE PRIMERS FOR ELEMENTARY SCHOOLS.

The necessity of commencing the teaching of Science in Schools at an early stage of the pupil's course has now become generally recognized, and is enforced in all Schools under Government inspection. For the purpose of facilitating the introduction of Science Teaching into Elementary Schools, Messrs. Macmillan are now publishing a New Series of Science Primers, under the joint Editorship of Professors HUXLEY, ROSCOE, and BALFOUR STEWART. The object of these Primers is to convey information in such a manner as to make it both intelligible and interesting to pupils in the most elementary classes. They are clearly printed on good paper, and illustrations are given whenever they are necessary to the proper understanding of the text. The following are just published :—

PRIMER OF CHEMISTRY. By H. E. ROSCOE, Professor of Chemistry in Owens College, Manchester. 18mo. 1s. Second Edition.

PRIMER OF PHYSICS. By BALFOUR STEWART, Professor of Natural Philosophy in Owens College, Manchester. 18mo. 1s. Second Edition.

PRIMER OF PHYSICAL GEOGRAPHY. By ARCHIBALD GEIKIE, F.R.S., Murchison-Professor of Geology and Mineralogy at Edinburgh. Second Edition. 18mo. 1s.

Everyone ought to know something about the air we breathe and the earth we live upon, and about the relations between them; and in this little work the author wishes to show what sort of questions may be put about some of the chief parts of the book of nature, and especially about two of them—the Air and the Earth. The divisions of the book are as follows:—The Shape of the Earth—Day and Night—The Air—The Circulation of Water on the Land—The Sea—The Inside of the Earth.

In these Manuals the authors have aimed, not so much to give information, as to endeavour to discipline the mind in a way which has not hitherto been customary, by bringing it into immediate contact with Nature herself. For this purpose a series of simple experiments (to be performed by the teacher) has been devised, leading up to the chief truths of each Science. Thus the power of observation in the pupils will be awakened and strengthened. Each Manual is copiously illustrated, and appended are lists of all the necessary apparatus, with prices, and directions as to how they may be obtained. Professor Huxley's introductory volume has been delayed through the illness of the author, but it is now expected to appear very shortly. "They are wonderfully clear and lucid in their instruction, simple in style, and admirable in plan."—
EDUCATIONAL TIMES.

In preparation:—

INTRODUCTORY. By PROFESSOR HUXLEY.

PRIMER OF GEOLOGY. By ARCHIBALD GEIKIE, F.R.S.

[Just ready.

PRIMER OF BOTANY. By DR. HOOKER, C.B., F.R.S.

PRIMER OF ASTRONOMY. By J. NORMAN LOCKYER, F.R.S.

&c. &c.

MISCELLANEOUS.

Abbott.—A SHAKESPEARIAN GRAMMAR. An Attempt to illustrate some of the Differences between Elizabethan and Modern English. By the Rev. E. A. ABBOTT, M.A., Head Master of the City of London School. For the Use of Schools. New and Enlarged Edition. Extra fcap. 8vo. 6s.

The object of this work is to furnish students of Shakespeare and Bacon with a short systematic account of some points of difference between Elizabethan syntax and our own. A section on Prosody is added, and Notes and Questions. The success which has attended the First and Second Editions of the "SHAKESPEARIAN GRAMMAR," and the demand for a Third Edition within a year of the publication of the First, have encouraged the author to endeavour to make the work somewhat more useful, and to render it, as far as possible, a complete book of reference for all difficulties of Shakespearian syntax or prosody. For this purpose the whole of Shakespeare has been re-read, and an attempt has been made to include within this Edition the explanation of every idiomatic difficulty that comes within the province of a grammar as distinct from a glossary. The great object being to make a useful book of reference for students, and especially for classes in schools, several Plays have been indexed so fully that with the aid of a glossary and historical notes the references will serve for a complete commentary. "A critical inquiry, conducted with great skill and knowledge, and with all the appliances of modern philology . . . We venture to believe that those who consider themselves most proficient as Shakespearians will find something to learn from its pages."—PALL MALL GAZETTE. "Valuable not only as an aid to the critical study of Shakespeare, but as tending to familiarize the reader with Elizabethan English in general."—ATHENÆUM.

Berners.—FIRST LESSONS ON HEALTH. By J. BERNERS. 18mo. 1s. Third Edition.

This little book consists of the notes of a number of simple lessons on sanitary subjects given to a class in a National School, and listened to

with great interest and intelligence. They have been made as easy and familiar as possible, and as far as they go may be deemed perfectly trustworthy. One of the author's main attempts has been, to translate the concise and accurate language of science into the colloquial nursery dialect comprehensible to children. The book will be found of the highest value to all who have the training of children, who, for want of knowing what this little book teaches, too often grow up to be unhealthy, defective men and women. The Contents are—I. Introductory. II. Fresh Air. III. Food and Drink. IV. Warmth. V. Cleanliness. VI. Light. VII. Exercise. VIII. Rest.

Besant.—STUDIES IN EARLY FRENCH POETRY. By WALTER BESANT, M.A. Crown 8vo. 8s. 6d.

A sort of impression rests on most minds that French literature begins with the "siècle de Louis Quatorze;" any previous literature being for the most part unknown or ignored. Few know anything of the enormous literary activity that began in the thirteenth century, was carried on by Rulebeuf, Marie de France, Gaston de Foix, Thibault de Champagne, and Lorris; was fostered by Charles of Orleans, by Margaret of Valois, by Francis the First; that gave a crowd of versifiers to France, enriched, strengthened, developed, and fixed the French language, and prepared the way for Corneille and for Racine. The present work aims to afford information and direction touching these early efforts of France in poetical literature. "In one moderately sized volume he has contrived to introduce us to the very best, if not to all of the early French poets."—ATHENÆUM. "Industry, the insight of a scholar, and a genuine enthusiasm for his subject, combine to make it of very considerable value."—SPECTATOR.

Calderwood.—HANDBOOK OF MORAL PHILOSOPHY.

By the Rev. HENRY CALDERWOOD, LL.D., Professor of Moral Philosophy, University of Edinburgh. Second Edition. Crown 8vo. 6s.

While in this work the interests of University Students have been constantly considered, the author has endeavoured to produce a book suitable to those who wish to prosecute privately the study of Ethical questions. The author has aimed to present the chief problems of Ethical Science, to give an outline of discussion under each, and to afford a guide for private study by references to the Literature of the Science. The uniform object has been to give a careful representation of the conflicting theories, supplying the reader with materials for independent judgment.

Cameos from English History.—See YONGE (C. M.)

Delamotte.—A BEGINNER'S DRAWING BOOK. By P. H. DELAMOTTE, F.S.A. Progressively arranged, with upwards of Fifty Plates. Crown 8vo. Stiff covers. 2s. 6d.

This work is intended to give such instruction to Beginners in Drawing, and to place before them copies so easy, that they may not find any obstacle in making the first step. Thenceforward the lessons are gradually progressive. Mechanical improvements, too, have lent their aid. The whole of the Plates have been engraved by a new process, by means of which a varying depth of tone—up to the present time the distinguishing characteristic of pencil drawing—has been imparted to woodcuts. “We have seen and examined a great many drawing-books, but the one now before us strikes us as being the best of them all.”—ILLUSTRATED TIMES. “A concise, simple, and thoroughly practical work. The letter-press is throughout intelligible and to the point.”—GUARDIAN.

D'Oursy and Feillet.—A FRENCH GRAMMAR AT SIGHT, on an entirely new method. By A. D'OURSY and A. FEILLET. Especially adapted for Pupils preparing for Examination. Fcap. 8vo. cloth extra. 2s. 6d.

The method followed in this volume consists in presenting the grammar as much as possible by synoptical tables, which, striking the eye at once, and following throughout the same order—“used—not used;” “changes—does not change”—are easily remembered. The parsing tables will enable the pupil to parse easily from the beginning. The exercises consist of translations from French into English, and from English into French; and of a number of grammatical questions.

Green.—A HISTORY OF THE ENGLISH PEOPLE. By the Rev. J. R. GREEN, M.A. For the use of Colleges and Schools. Crown 8vo. 8s. 6d.

Hales.—LONGER ENGLISH POEMS, with Notes, Philological and Explanatory, and an Introduction on the Teaching of English. Chiefly for use in Schools. Edited by J. W. HALES, M.A., late Fellow and Assistant Tutor of Christ's College, Cambridge, Lecturer in English Literature and Classical Composition at King's College School, London, &c. &c. Extra fcap. 8vo. 4s. 6d.

This work has been in preparation for some years, and part of it has been used as a class-book by the Editor. It is intended as an aid to the Critical study of English Literature, and contains one or more of the larger poems, each complete, of prominent English authors, from Spenser to Shelley, including Burns' "Cotter's Saturday Night" and "Twa Dogs." In all cases the original spelling and the text of the best editions have been given: only in one or two poems has it been deemed necessary to make slight omissions and changes, "that the reverence due to boys might be well observed." The Introduction consists of Suggestions on Teaching of English. The latter half of the volume is occupied with copious notes, critical, etymological, and explanatory, calculated to give the learner much insight into the structure and connection of the English tongue. An Index to the Notes is appended.

Helfenstein (James).—A COMPARATIVE GRAMMAR OF THE TEUTONIC LANGUAGES. Being at the same time a Historical Grammar of the English Language, and comprising Gothic, Anglo-Saxon, Early English, Modern English, Icelandic (Old Norse), Danish, Swedish, Old High German, Middle High German, Modern German, Old Saxon, Old Frisian, and Dutch. By JAMES HELFENSTEIN, Ph.D. 8vo. 18s.

This work traces the different stages of development through which the various Teutonic languages have passed, and the laws which have regulated their growth. The reader is thus enabled to study the relation which these languages bear to one another, and to the English language in particular, to which special attention is devoted throughout. In the chapters on Ancient and Middle Teutonic Languages no grammatical form is omitted the knowledge of which is required for the study of ancient literature, whether Gothic, or Anglo-Saxon, or Early English. To each chapter is prefixed a sketch showing the relation of the Teutonic to the cognate languages, Greek, Latin, and Sanskrit. Those who have mastered the book will be in a position to proceed with intelligence to the more elaborate works of Grimm, Bopp, Pott, Schleicher, and others.

Hole.—A GENEALOGICAL STEMMA OF THE KINGS OF ENGLAND AND FRANCE. By the Rev. C. HOLE. On Sheet. 1s.

The different families are printed in distinguishing colours, thus facilitating reference.

Jephson.—SHAKESPEARE'S "TEMPEST." With Glossarial and Explanatory Notes. By the Rev. J. M. JEPHSON. Second Edition. 18mo. 1s.

It is important to find some substitute for classical study, and it is believed that such a substitute may be found in the Plays of Shakespeare. For this purpose the present edition of the "Tempest" has been prepared. The introduction treats briefly of the value of the study of language, the fable of the play, and other points. The notes are intended to teach the student to analyse every obscure sentence and trace out the logical sequence of the poet's thoughts; to point out the rules of Shakespeare's versification; to explain obsolete words and meanings; and to guide the student's taste by directing his attention to such passages as seem especially worthy of note for their poetical beauty or truth to nature. The text is in the main founded upon that of the first collected edition of Shakespeare's Plays.

Kington-Oliphant.—THE SOURCES OF STANDARD ENGLISH. By J. KINGTON-OLIPHANT. Globe 8vo. 6s.

Martin.—THE POET'S HOUR: Poetry Selected and Arranged for Children. By FRANCES MARTIN. Second Edition. 18mo. 2s. 6d.

This volume consists of nearly 200 Poems selected from the best Poets, ancient and modern, and is intended mainly for children between the ages of eight and twelve.

SPRING-TIME WITH THE POETS. Poetry selected by FRANCES MARTIN. Second Edition. 18mo. 3s. 6d.

This is a selection of poetry intended mainly for girls and boys between the ages of twelve and seventeen.

Masson (Gustave).—A FRENCH-ENGLISH AND ENGLISH-FRENCH DICTIONARY. By GUSTAVE MASSON, B.A., Assistant Master in Harrow School. Small 4to. 6s.

M'Cosh (Rev. Principal).—For other Works by the same Author, *see* PHILOSOPHICAL CATALOGUE.

THE LAWS OF DISCURSIVE THOUGHT. Being a Text-Book of Formal Logic. By JAMES M'COSH, D.D., LL.D. 8vo. 5s.

In this treatise the Notion (with the Term and the Relation of Thought to Language,) will be found to occupy a larger relative place than in any logical work written since the time of the famous "Art of Thinking." "We heartily welcome his book as one which is likely to be of great value in Colleges and Schools."—ATHENÆUM.

Morris.—HISTORICAL OUTLINES OF ENGLISH ACCIDENCE, comprising Chapters on the History and Development of the Language, and on Word-formation. By the Rev. RICHARD MORRIS, LL.D., Member of the Council of the Philol. Soc., Lecturer on English Language and Literature in King's College School, Editor of "Specimens of Early English," &c. &c. Third Edition. Extra fcap. 8vo. 6s.

Dr. Morris has endeavoured to write a work which can be profitably used by students and by the upper forms in our public schools. English Grammar, he believes, without a reference to the older forms, must appear altogether anomalous, inconsistent, and unintelligible. His almost unequalled knowledge of early English Literature renders him peculiarly qualified to write a work of this kind. In the writing of this volume, moreover, he has taken advantage of the researches into our language made by all the most eminent scholars in England, America, and on the Continent. The author shows the place of English among the languages of the world, expounds clearly and with great minuteness "Grimm's Law," gives a brief history of the English language and an account of the various dialects, investigates the history and principles of Phonology, Orthography, Accent, and Etymology, and devotes several chapters to the consideration of the various Parts of Speech, and the final one to Derivation and Word-formation. "It makes an era in the study of the English tongue."—SATURDAY REVIEW. "He has done his work with a fulness and completeness that leave nothing to be desired."—NON-CONFORMIST. "A genuine and sound book."—ATHENÆUM.

Oppen.—FRENCH READER. For the Use of Colleges and Schools. Containing a graduated Selection from modern Authors in Prose and Verse; and copious Notes, chiefly Etymological. By EDWARD A. OPPEN. Fcap. 8vo. cloth. 4s. 6d.

This is a Selection from the best modern authors of France. Its distinctive feature consists in its etymological notes, connecting French with the classical and modern languages, including the Celtic. This subject has hitherto been little discussed even by the best-educated teachers.

Pylodet.—NEW GUIDE TO GERMAN CONVERSATION ; containing an Alphabetical List of nearly 800 Familiar Words similar in Orthography or Sound and the same Meaning in both Languages, followed by Exercises, Vocabulary of Words in frequent use, Familiar Phrases and Dialogues ; a Sketch of German Literature, Idiomatic Expressions, &c. ; and a Synopsis of German Grammar. By L. PYLODET. 18mo. cloth limp. 2s. 6d.

Sonnenschein and Meiklejohn.—THE ENGLISH METHOD OF TEACHING TO READ. By A. SONNENSCHEIN and J. M. D. MEIKLEJOHN, M.A. Fcap. 8vo.

COMPRISING :

THE NURSERY BOOK, containing all the Two-Letter Words in the Language. 1d. (Also in Large Type on Sheets for School Walls. 5s.)

THE FIRST COURSE, consisting of Short Vowels with Single Consonants. 3d.

THE SECOND COURSE, with Combinations and Bridges, consisting of Short Vowels with Double Consonants. 4d.

THE THIRD AND FOURTH COURSES, consisting of Long Vowels, and all the Double Vowels in the Language. 6d.

A Series of Books in which an attempt is made to place the process of learning to read English on a scientific basis. This has been done by separating the perfectly regular parts of the language from the irregular, and by giving the regular parts to the learner in the exact order of their difficulty. The child begins with the smallest possible element, and adds to that element one letter—in only one of its functions—at one time. Thus the sequence is natural and complete. "These are admirable books, because they are constructed on a principle, and that the simplest principle on which it is possible to learn to read English."—SPECTATOR.

Taylor.—WORDS AND PLACES ; or, Etymological Illustrations of History, Ethnology, and Geography. By the Rev. ISAAC TAYLOR, M.A. Third and cheaper Edition, revised and compressed. With Maps. Globe 8vo. 6s.

In this edition the work has been recast with the intention of fitting it for the use of students and general readers, rather than, as before, to

appeal to the judgment of philologers. The book has already been adopted by many teachers, and is prescribed as a text-book in the Cambridge Higher Examinations for Women: and it is hoped that the reduced size and price, and the other changes now introduced, may make it more generally useful than heretofore for Educational purposes.

Thring.—Works by EDWARD THRING, M.A., Head Master of Uppingham.

THE ELEMENTS OF GRAMMAR TAUGHT IN ENGLISH,
with Questions. Fourth Edition. 18mo. 2s.

This little work is chiefly intended for teachers and learners. It took its rise from questionings in National Schools, and the whole of the first part is merely the writing out in order the answers to questions which have been used already with success. A chapter on Learning Language is especially addressed to teachers.

THE CHILD'S GRAMMAR. Being the Substance of "The Elements of Grammar taught in English," adapted for the Use of Junior Classes. A New Edition. 18mo. 1s.

SCHOOL SONGS. A Collection of Songs for Schools. With the Music arranged for four Voices. Edited by the Rev. E. THRING and H. RICCIUS. Folio. 7s. 6d.

There is a tendency in schools to stereotype the forms of life. Any genial solvent is valuable. Games do much; but games do not penetrate to domestic life, and are much limited by age. Music supplies the want. The collection includes the "Agnus Dei," Tennyson's "Light Brigade," Macaulay's "Ivry," &c. among other pieces.

Trench (Archbishop).—**HOUSEHOLD BOOK OF ENGLISH POETRY.** Selected and Arranged, with Notes, by R. C. TRENCH, D.D., Archbishop of Dublin. Extra fcap. 8vo. 5s. 6d. Second Edition.

This volume is called a "Household Book," by this name implying that it is a book for all—that there is nothing in it to prevent it from being confidently placed in the hands of every member of the household. Specimens of all classes of poetry are given, including selections from living authors. The Editor has aimed to produce a book "which the emigrant, finding room for little not absolutely necessary, might yet find room for

Trench (Archbishop).—continued.

in his trunk, and the traveller in his knapsack, and that on some narrow shelves where there are few books this might be one.” “The Archbishop has conferred in this delightful volume an important gift on the whole English-speaking population of the world.”—PALL MALL GAZETTE.

ON THE STUDY OF WORDS. Lectures addressed (originally) to the Pupils at the Diocesan Training School, Winchester. Fourteenth Edition, revised. Fcap. 8vo. 4s. 6d.

This, it is believed, was probably the first work which drew general attention in this country to the importance and interest of the critical and historical study of English. It still retains its place as one of the most successful, if not the only, exponent of those aspects of words of which it treats. The subjects of the several Lectures are, (1) Introduction; (2) On the Poetry of Words; (3) On the Morality of Words; (4) On the History of Words; (5) On the Rise of New Words; (6) On the Distinction of Words; (7) The Schoolmaster’s Use of Words.

ENGLISH, PAST AND PRESENT. Eighth Edition, revised and improved. Fcap. 8vo. 4s. 6d.

This is a series of Eight Lectures, in the first of which Archbishop Trench considers the English language as it now is, decomposes some specimens of it, and thus discovers of what element it is compact. In the second Lecture he considers what the language might have been if the Norman Conquest had never taken place. In the following six Lectures he institutes from various points of view a comparison between the present language and the past, points out gains which it has made, losses which it has endured, and generally calls attention to some of the more important changes through which it has passed, or is at present passing.

A SELECT GLOSSARY OF ENGLISH WORDS, used formerly in Senses Different from their Present. Fourth Edition, enlarged. Fcap. 8vo. 4s. 6d.

This alphabetically arranged Glossary contains many of the most important of those English words which in the course of time have gradually changed their meanings. The author’s object is to point out some of these changes, to suggest how many more there may be, to show how slight and subtle, while yet most real, these changes have often been, to trace here and there the progressive steps by which the old meaning has been put off and the

new put on,—the exact road which a word has travelled. The author thus hopes to render some assistance to those who regard this as a serviceable discipline in the training of their own minds or the minds of others, Although the book is in the form of a Glossary, it will be found as interesting as a series of brief well-told biographies.

Vaughan (C. M.)—A SHILLING BOOK OF WORDS FROM THE POETS By C. M. VAUGHAN. 18mo. cloth.

It has been felt of late years that the children of our parochial schools, and those classes of our countrymen which they commonly represent, are capable of being interested, and therefore benefited also, by something higher in the scale of poetical composition than those brief and somewhat puerile fragments to which their knowledge was formerly restricted. An attempt has been made to supply the want by forming a selection at once various and unambitious; healthy in tone, just in sentiment, elevating in thought, and beautiful in expression.

Whitney.—Works by W. D. WHITNEY, Professor of Sanskrit, and Instructor in Modern Languages in Yale College.

A GERMAN READER IN PROSE AND VERSE, with Notes and Vocabulary. Crown 8vo. 7s. 6d.

A COMPENDIOUS GERMAN GRAMMAR. Crown 8vo. 5s.

Yonge (Charlotte M.)—THE ABRIDGED BOOK OF GOLDEN DEEDS. A Reading Book for Schools and General Readers. By the Author of "The Heir of Redclyffe." 18mo. cloth. 1s.

A record of some of the good and great deeds of all time, abridged from the larger work of the same author in the Golden Treasury Series.

HISTORY.

Freeman (Edward A.)—OLD-ENGLISH HISTORY.

By EDWARD A. FREEMAN, D.C.L., late Fellow of Trinity College, Oxford. With Five Coloured Maps. Second Edition. Extra scap. 8vo. half-bound. 6s.

The rapid sale of the first edition and the universal approval with which it has been received, show that the author's convictions have been well founded, that his views have been widely accepted both by teachers and learners, and that the work is eminently calculated to serve the purpose for which it was intended. Although full of instruction and calculated highly to interest and even fascinate children, it is a work which may be and has been used with profit and pleasure by all. "I have, I hope," the author says, "shown that it is perfectly easy to teach childr'n, from the very first, to distinguish true history alike from legend and from wilful invention, and also to understand the nature of historical authorities and to weigh one statement against another. I have throughout striven to connect the history of England with the general history of civilized Europe, and I have especially tried to make the book serve as an incentive to a more accurate study of historical geography." In the present edition the whole has been carefully revised, and such improvements as suggested themselves have been introduced. "The book indeed is full of instruction and interest to students of all ages, and he must be a well-informed man indeed who will not rise from its perusal with clearer and more accurate ideas of a too much neglected portion of English History."—SPECTATOR.

Historical Course for Schools.—Edited by EDWARD A. FREEMAN, D.C.L., late Fellow of Trinity College, Oxford.

The object of the present series is to put forth clear and correct views of history in simple language, and in the smallest space and cheapest form in which it could be done. It is meant in the first place for Schools; but it is often found that a book for schools proves useful

for other readers as well, and it is hoped that this may be the case with the little books the first instalment of which is now given to the world. The General Sketch will be followed by a series of special histories of particular countries, which will take for granted the main principles laid down in the General Sketch. In every case the results of the latest historical research will be given in as simple a form as may be, and the several numbers of the series will all be so far under the supervision of the Editor as to secure general accuracy of statement and a general harmony of plan and sentiment; but each book will be the original work of its author, who will be responsible for his own treatment of smaller details. The Editor himself undertakes the histories of Rome and Switzerland, while the others have been put into the hands of various competent and skilful writers.

The first volume is meant to be introductory to the whole course. It is intended to give, as its name implies, a general sketch of the history of the civilized world, that is, of Europe, and of the lands which have drawn their civilization from Europe. Its object is to trace out the general relations of different periods and different countries to one another, without going minutely into the affairs of any particular country. This is an object of the first importance, for without clear notions of general history, the history of particular countries can never be rightly understood. The narrative extends from the earliest movements of the Aryan peoples, down to the latest events both on the Eastern and Western Continents. The book consists of seventeen moderately sized chapters, each chapter being divided into a number of short numbered paragraphs, each with a title prefixed clearly indicative of the subject of the paragraph. "It supplies the great want of a good foundation for historical teaching. The scheme is an excellent one, and this instalment has been executed in a way that promises much for the volumes that are yet to appear."—EDUCATIONAL TIMES.

I. GENERAL SKETCH OF EUROPEAN HISTORY. By EDWARD A. FREEMAN, D.C.L. Third Edition. 18mo. cloth. 3s. 6d.

II. HISTORY OF ENGLAND. By EDITH THOMPSON. 18mo. 2s. 6d.

"Freedom from prejudice, simplicity of style, and accuracy of statement, are the characteristics of this little volume. It is a trustworthy text-book

and likely to be generally serviceable in schools."—PALL MALL GAZETTE.
 "Upon the whole, this manual is the best sketch of English history for the use of young people we have yet met with."—ATHENÆUM.

III. SCOTLAND. By MARGARET MACARTHUR. 2s.

IV. ITALY. By the Rev. WILLIAM HUNT, M.A. 3s.

The following will shortly be issued:—

FRANCE. By the Rev. J. R. GREEN, M.A.

GERMANY. By J. SIME, M.A.

Yonge (Charlotte M.)—A PARALLEL HISTORY OF FRANCE AND ENGLAND : consisting of Outlines and Dates. By CHARLOTTE M. YONGE, Author of "The Heir of Redclyffe," "Cameos of English History," &c. &c. Oblong 4to. 3s. 6d.

This tabular history has been drawn up to supply a want felt by many teachers of some means of making their pupils realize what events in the two countries were contemporary. A skeleton narrative has been constructed of the chief transactions in either country, placing a column between for what affected both alike, by which means it is hoped that young people may be assisted in grasping the mutual relation of events. "We can imagine few more really advantageous courses of historical study for a young mind than going carefully and steadily through Miss Yonge's excellent little book."—EDUCATIONAL TIMES.

CAMEOS FROM ENGLISH HISTORY. From Rollo to Edward II. By the Author of "The Heir of Redclyffe." Extra scap. 8vo. Second Edition, enlarged. 3s. 6d.

The endeavour has not been to chronicle facts, but to put together a series of pictures of persons and events, so as to arrest the attention, and give some individuality and distinctness to the recollection, by gathering together details at the most memorable moments. The "Cameos" are intended as a book for young people just beyond the elementary histories of England, and able to enter in some degree into the real spirit of events, and to be struck with characters and scenes presented in some relief. "Instead of dry details," says the NONCONFORMIST, "we have living pictures, faithful, vivid, and striking."

A SECOND SERIES OF CAMEOS FROM ENGLISH HISTORY.
 THE WARS IN FRANCE. Extra scap. 8vo. pp. xi. 415. 5s.

This new volume, closing with the Treaty of Arras, is the history of the struggles of Plantagenet and Valois. It refers, accordingly, to one of the most stirring epochs in the mediæval era, including the battle of Poictiers, the great Schism of the West, the Lollards, Agincourt and Joan of Arc. The authoress reminds her readers that she aims merely at "collecting from the best authorities such details as may present scenes and personages to the eye in some fulness;" her CAMEOS are a "collection of historical scenes and portraits such as the young might find it difficult to form for themselves without access to a very complete library." "Though mainly intended," says the JOHN BULL, "for young readers, they will, if we mistake not, be found very acceptable to those of more mature years, and the life and reality imparted to the dry bones of history cannot fail to be attractive to readers of every age."

EUROPEAN HISTORY. Narrated in a Series of Historical Selections from the Best Authorities. Edited and arranged by E. M. SEWELL and C. M. YONGE. First Series, 1003—1154. Third Edition. Crown 8vo. 6s. Second Series, 1088—1228. Crown 8vo. 6s.

When young children have acquired the outlines of History from abridgments and catechisms, and it becomes desirable to give a more enlarged view of the subject, in order to render it really useful and interesting, a difficulty often arises as to the choice of books. Two courses are open, either to take a general and consequently dry history of facts, such as Russel's Modern Europe, or to choose some work treating of a particular period or subject, such as the works of Macaulay and Froude. The former course usually renders history uninteresting; the latter is unsatisfactory because it is not sufficiently comprehensive. To remedy this difficulty, Selections, continuous and chronological, have, in the present volume, been taken from the larger works of Freeman, Milman, Palgrave, and others, which may serve as distinct landmarks of historical reading. "We know of scarcely anything," says the GUARDIAN of this volume, "which is so likely to raise to a higher level the average standard of English education."

DIVINITY.

* * For other Works by these Authors, see THEOLOGICAL CATALOGUE.

Abbott (Rev. E. A.)—Works by the Rev. E. A. ABBOTT, M.A., Head Master of the City of London School:—

BIBLE LESSONS. Second Edition. Crown 8vo. 4s. 6d.

This book is written in the form of dialogues carried on between a teacher and pupil, and its main object is to make the scholar think for himself. The great bulk of the dialogues represents in the spirit, and often in the words, the religious instruction which the author has been in the habit of giving to the Fifth and Sixth Forms of the City of London School. The author has endeavoured to make the dialogues thoroughly unsectarian. "Wise, suggestive, and really profound initiation into religious thought."—GUARDIAN. "I think nobody could read them without being both the better for them himself, and being also able to see how this difficult duty of imparting a sound religious education may be effected."—From BISHOP OF ST. DAVID'S SPEECH AT THE EDUCATION CONFERENCE AT ABERGWILLY.

THE GOOD VOICES; A CHILD'S GUIDE TO THE BIBLE. Crown 8vo. cloth extra, gilt edges. 5s.

Mr. Abbott is already known as a most successful teacher of religious truth; it is believed that this little book will show that he can make Bible lessons attractive and edifying even to the youngest child. The book is quite devoid of all conventionality and catechetical teaching, and only endeavours in simple language and easy style, by means of short stories and illustrations from every quarter likely to interest a child, to imprint the rudiments of religious knowledge, and inspire young ones with a desire to love and trust God, and to do what is right. The author wishes to imbue them with the feeling that at all times and in all circumstances, whether in town or country, at work or at play, they are living in the presence of a heavenly Father, who is continually speaking to them with the Good Voices of Nature and Revelation. The volume contains upwards of 50 woodcuts.

PARABLES FOR CHILDREN. With Three Illustrations. Crown 8vo., gilt edges. 3s. 6d.

"Contains a number of really delightfully written and yet simple parables, to be read out to little children as an introduction to Bible reading. They are certainly admirably adapted for the purpose. The style is colloquial and will be understood and appreciated by the youngest child, and the parables themselves are very interesting and well chosen."—STANDARD.

Arnold.—A BIBLE-READING FOR SCHOOLS. The GREAT PROPHECY OF ISRAEL'S RESTORATION (Isaiah, Chapters 40—66). Arranged and Edited for Young Learners. By MATTHEW ARNOLD, D.C.L., formerly Professor of Poetry in the University of Oxford, and Fellow of Oriel. Third Edition. 18mo. cloth. 1s.

"Schools for the people," the power of letters—which embraces nothing less than the whole history of the human spirit—has hardly been brought to bear at all. Mr. Arnold, in this little volume, attempts to remedy this defect, by doing for the Bible what has been so abundantly done for Greek and Roman, as well as English authors, *viz.*—taking "some whole, of admirable literary beauty in style and treatment, of manageable length, within defined limits; and presenting this to the learner in an intelligible shape, adding such explanations and helps as may enable him to grasp it as a connected and complete work." Mr. Arnold thinks it clear that nothing could more exactly suit the purpose than what the Old Testament gives us in the last twenty-seven chapters of the Book of Isaiah, beginning "Comfort ye," &c. He has endeavoured to present a perfectly correct text, maintaining at the same time the unparalleled balance and rhythm of the Authorised Version. In an Introductory note, Mr. Arnold briefly sums up the events of Jewish history to the starting-point of the chapters chosen; and, in the copious notes appended, every assistance is given to the complete understanding of the text. There is nothing in the book to hinder the adherent of any school of interpretation or of religious belief from using it, and from putting it into the hands of children. The Preface contains much that is interesting and valuable on the relation of "letters" to education, of the principles that ought to guide the makers of a new version of the Bible, and other important matters. Altogether, it is believed the volume will be found to form a text-book of the greatest value to schools of all classes. "Mr. Arnold has done the greatest possible service to the public. We never read any translation of Isaiah which interfered so little with the musical rhythm and associations of our English Bible translation, while doing so much to display the missing links in the connection of the parts."—SPECTATOR.

Cheyne (T. K.)—THE BOOK OF ISAIAH CHRONOLOGICALLY ARRANGED. An Amended Version, with Historical and Critical Introductions and Explanatory Notes. By T. K. CHEYNE, M.A., Fellow of Balliol College, Oxford. Crown 8vo. 7s. 6d.

The object of this edition is simply to restore the probable meaning of Isaiah, so far as this can be expressed in modern English. The basis of the version is the revised translation of 1611, but no scruple has been felt in introducing alterations, wherever the true sense of the prophecies appeared to require it. "A piece of scholarly work, very carefully and considerately done."—WESTMINSTER REVIEW.

Golden Treasury Psalter.—Students' Edition. Being an Edition of "The Psalms Chronologically Arranged, by Four Friends," with briefer Notes. 18mo. 3s. 6d.

In making this abridgment of "The Psalms Chronologically Arranged," the editors have endeavoured to meet the requirements of readers of a different class from those for whom the larger edition was intended. Some who found the large book useful for private reading, have asked for an edition of a smaller size and at a lower price, for family use, while at the same time some Teachers in Public Schools have suggested that it would be convenient for them to have a simpler book, which they could put into the hands of younger pupils. "It is a gem," says the NONCONFORMIST.

Hardwick.—A HISTORY OF THE CHRISTIAN CHURCH. Middle Age. From Gregory the Great to the Excommunication of Luther. Edited by WILLIAM STUBBS, M.A., Regius Professor of Modern History in the University of Oxford. With Four Maps constructed for this work by A. KEITH JOHNSTON. Third Edition. Crown 8vo. 10s. 6d.

Although the ground-plan of this treatise coincides in many points with that of the colossal work of Schröckh, yet in arranging the materials a very different course has frequently been pursued. With regard to his opinions the late author avowed distinctly that he construed history with the specific prepossessions of an Englishman and a member of the English Church. The reader is constantly referred to the authorities, both original and critical, on which the statements are founded. For this edition Professor Stubbs has carefully revised both text and notes, making such corrections of facts, dates, and the like as the results of recent research warrant. The doctrinal, historical, and generally speculative views of the late author have been preserved intact. "As a manual for

Hardwick—continued.

the student of ecclesiastical history in the Middle Ages, we know no English work which can be compared to Mr. Hardwick's book."—GUARDIAN.

A HISTORY OF THE CHRISTIAN CHURCH DURING THE REFORMATION. By ARCHDEACON HARDWICK. Third Edition. Edited by Professor STUBBS. Crown 8vo. 10s. 6d.

This volume is intended as a sequel and companion to the "History of the Christian Church during the Middle Age." The author's earnest wish has been to give the reader a trustworthy version of those stirring incidents which mark the Reformation period, without relinquishing his former claim to characterise peculiar systems, persons, and events according to the shades and colours they assume, when contemplated from an English point of view and by a member of the Church of England.

Maclear.—Works by the Rev. G. F. MACLEAR, D.D., Head Master of King's College School.

A CLASS-BOOK OF OLD TESTAMENT HISTORY. Seventh Edition, with Four Maps. 18mo. cloth. 4s. 6d.

This volume forms a Class-book of Old Testament History from the earliest times to those of Ezra and Nehemiah. In its preparation the most recent authorities have been consulted, and wherever it has appeared useful, Notes have been subjoined illustrative of the Text, and, for the sake of more advanced students, references added to larger works. The Index has been so arranged as to form a concise dictionary of the persons and places mentioned in the course of the narrative; while the Maps, which have been prepared with considerable care at Stanford's Geographical Establishment, will, it is hoped, materially add to the value and usefulness of the Book. "A careful and elaborate though brief compendium of all that modern research has done for the illustration of the Old Testament. We know of no work which contains so much important information in so small a compass."—BRITISH QUARTERLY REVIEW.

A CLASS-BOOK OF NEW TESTAMENT HISTORY, including the Connexion of the Old and New Testament. With Four Maps. Fourth Edition. 18mo. cloth. 5s. 6d.

A sequel to the author's Class-book of Old Testament History, continuing the narrative from the point at which it there ends, and carrying it on to the close of St. Paul's second imprisonment at Rome. In its preparation

Maclear—continued.

as in that of the former volume, the most recent and trustworthy authorities have been consulted, notes subjoined, and references to larger works added. It is thus hoped that it may prove at once an useful class-book and a convenient companion to the study of the Greek Testament. "A singularly clear and orderly arrangement of the Sacred Story. His work is solidly and completely done."—ATHENÆUM.

A SHILLING BOOK OF OLD TESTAMENT HISTORY,
for National and Elementary Schools. With Map. 18mo.
cloth. New Edition.

A SHILLING BOOK OF NEW TESTAMENT HISTORY,
for National and Elementary Schools. With Map. 18mo.
cloth. New Edition.

These works have been carefully abridged from the author's larger manuals.

CLASS-BOOK OF THE CATECHISM OF THE CHURCH OF ENGLAND. Second Edition, 18mo. cloth. 2s. 6d.

This may be regarded as a sequel to the Class-books of Old and New Testament History. Like them, it is furnished with notes and references to larger works, and it is hoped that it may be found, especially in the higher forms of our Public Schools, to supply a suitable manual of instruction in the chief doctrines of the English Church, and a useful help in the preparation of candidates for Confirmation. "It is indeed the work of a scholar and divine, and as such, though extremely simple, it is also extremely instructive. There are few clergymen who would not find it useful in preparing candidates for Confirmation; and there are not a few who would find it useful to themselves as well."—LITERARY CHURCHMAN.

A FIRST CLASS-BOOK OF THE CATECHISM OF THE CHURCH OF ENGLAND, with Scripture Proofs, for Junior Classes and Schools. 18mo. 6d. New Edition.

THE ORDER OF CONFIRMATION. A Sequel to the Class Book of the Catechism. For the use of Candidates for Confirmation. With Prayers and Collects. 18mo. 3d. New Edition.

Maurice.—THE LORD'S PRAYER, THE CREED, AND THE COMMANDMENTS. A Manual for Parents and School-masters. To which is added the Order of the Scriptures. By the Rev. F. DENISON MAURICE, M.A. Professor of Moral Philosophy in the University of Cambridge. 18mo. cloth limp. 1s. .

Procter.—A HISTORY OF THE BOOK OF COMMON PRAYER, with a Rationale of its Offices. By FRANCIS PROCTER, M.A. Tenth Edition, revised and enlarged. Crown 8vo. 10s. 6d.

In the course of the last twenty years the whole question of Liturgical knowledge has been reopened with great learning and accurate research; and it is mainly with the view of epitomizing extensive publications, and correcting the errors and misconceptions which had obtained currency, that the present volume has been put together. "We admire the author's diligence, and bear willing testimony to the extent and accuracy of his reading. The origin of every part of the Prayer Book has been diligently investigated, and there are few questions of facts connected with it which are not either sufficiently explained, or so referred to that persons interested may work out the truth for themselves."—ATHENÆUM.

Procter and Maclear.—AN ELEMENTARY INTRODUCTION TO THE BOOK OF COMMON PRAYER. Re-arranged and supplemented by an Explanation of the Morning and Evening Prayer and the Litany. By the Rev. F. PROCTER and the Rev. G. F. MACLEAR. Fourth Edition. 18mo. 2s. 6d.

As in the other Class-books of the series, Notes have also been subjoined, and references given to larger works, and it is hoped that the volume will be found adapted for use in the higher forms of our Public Schools, and a suitable manual for those preparing for the Oxford and Cambridge local examinations. This New Edition has been considerably altered, and several important additions have been made. Besides a re-arrangement of the work generally, the Historical Portion has been supplemented by an Explanation of the Morning and Evening Prayer and of the Litany.

PSALMS OF DAVID CHRONOLOGICALLY ARRANGED. BY FOUR FRIENDS. An Amended Version, with Historical Introduction and Explanatory Notes. Second and Cheaper Edition, with Additions and Corrections. Crown 8vo. 8s. 6d.

To restore the Psalter as far as possible to the order in which the Psalms were written,—to give the division of each Psalm into strophes, of each strophe into the lines which composed it,—to amend the errors of translation, is the object of the present Edition. Professor Ewald's works, especially that on the Psalms, have been extensively consulted. This book has been used with satisfaction by masters for private work in higher classes in

schools. *The SPECTATOR* calls this “one of the most instructive and valuable books that has been published for many years.”

Ramsay.—THE CATECHISER’S MANUAL; or, the Church Catechism Illustrated and Explained, for the use of Clergymen, Schoolmasters, and Teachers. By the Rev. ARTHUR RAMSAY, M.A. Second Edition. 18mo. 1s. 6d.

A clear explanation of the Catechism, by way of Question and Answer.
“This is by far the best Manual on the Catechism we have met with.”
—ENGLISH JOURNAL OF EDUCATION.

Simpson.—AN EPITOME OF THE HISTORY OF THE CHRISTIAN CHURCH. By WILLIAM SIMPSON, M.A. Fifth Edition. Fcap. 8vo. 3s. 6d.

A compendious summary of Church History.

Swainson.—A HANDBOOK to BUTLER’S ANALOGY. By C. A. SWAINSON, D.D., Canon of Chichester. Crown 8vo. 1s. 6d.

This manual is designed to serve as a handbook or road-book to the Student in reading the Analogy, to give the Student a sketch or outline map of the country on which he is entering, and to point out to him matters of interest as he passes along.

Trench.—SYNONYMS OF THE NEW TESTAMENT. By R. CHEVENIX TRENCH, D.D., Archbishop of Dublin. New Edition, enlarged. 8vo. cloth. 12s.

The study of synonyms in any language is valuable as a discipline for training the mind to close and accurate habits of thought: more especially is this the case in Greek—“a language spoken by a people of the finest and subtlest intellect; who saw distinctions where others saw none, who divided out to different words what others often were content to huddle confusedly under a common term. This work is recognised as a valuable companion to every student of the New Testament in the original. This, the Seventh Edition, has been carefully revised, and a considerable number of new synonyms added. Appended is an Index to the Synonyms, and an Index to many other words alluded to or explained throughout the work. “He is,” the ATHENÆUM says, “a guide in this department of knowledge to whom his readers may intrust themselves with confidence. His sober judgment and sound sense are barriers against the misleading influence of arbitrary hypotheses.”

Westcott.—Works by BROOKE FOSS WESTCOTT, B.D., Canon of Peterborough.

A GENERAL SURVEY OF THE HISTORY OF THE CANON OF THE NEW TESTAMENT DURING THE FIRST FOUR CENTURIES. Third Edition, revised. Crown 8vo. 10s. 6d.

The author has endeavoured to connect the history of the New Testament Canon with the growth and consolidation of the Church, and to point out the relation existing between the amount of evidence for the authenticity of its component parts, and the whole mass of Christian literature. Such a method of inquiry will convey both the truest notion of the connection of the written Word with the living Body of Christ, and the surest conviction of its divine authority. Of this work the SATURDAY REVIEW writes: "Theological students, and not they only, but the general public, owe a deep debt of gratitude to Mr. Westcott for bringing this subject fairly before them in this candid and comprehensive essay. . . . As a theological work it is at once perfectly fair and impartial, and imbued with a thoroughly religious spirit; and as a manual it exhibits, in a lucid form and in a narrow compass, the results of extensive research and accurate thought. We cordially recommend it."

INTRODUCTION TO THE STUDY OF THE FOUR GOSPELS.

Fourth Edition. Crown 8vo. 10s. 6d.

The author's chief object in this work is to show that there is a true mean between the idea of a formal harmonization of the Gospels and the abandonment of their absolute truth. The treatise consists of eight chapters:—I. The Preparation for the Gospel. II. The Jewish Doctrine of the Messiah. III. The Origin of the Gospels. IV. The Characteristics of the Gospels. V. The Gospel of St. John. VI. & VII. The Differences in detail and of arrangement in the Synoptic Evangelists. VIII. The Difficulties of the Gospels. "To a learning and accuracy which commands respect and confidence, he unites what are not always to be found in union with these qualities, the no less valuable faculties of lucid arrangement and graceful and facile expression."—LONDON QUARTERLY REVIEW.

A GENERAL VIEW OF THE HISTORY OF THE ENGLISH BIBLE. Crown 8vo. 10s. 6d. Second Edition.

Westcott—continued.

“The first trustworthy account we have had of that unique and marvellous monument of the piety of our ancestors.”—DAILY NEWS.

“A brief, scholarly, and, to a great extent, an original contribution to theological literature. He is the first to offer any considerable contributions to what he calls their internal history, which deals with their relation to other texts, with their filiation one on another, and with the principles by which they have been successively modified.”—PAUL MALL GAZETTE.

THE BIBLE IN THE CHURCH. A Popular Account of the Collection and Reception of the Holy Scriptures in the Christian Churches. New Edition. 18mo. cloth. 4s. 6d.

The present book is an attempt to answer a request, which has been made from time to time, to place in a simple form, for the use of general readers, the substance of the author's “History of the Canon of the New Testament.” An elaborate and comprehensive Introduction is followed by chapters on the Bible of the Apostolic Age; on the Growth of the New Testament; the Apostolic Fathers; the Age of the Apologists; the First Christian Bible; the Bible Proscribed and Restored; the Age of Jerome and Augustine; the Bible of the Middle Ages in the West and in the East, and in the Sixteenth Century. Two Appendices on the History of the Old Testament Canon before the Christian Era, and on the Contents of the most ancient MSS. of the Christian Bible, complete the volume. “We would recommend every one who loves and studies the Bible to read and ponder this exquisite little book. Mr. Westcott's account of the ‘Canon’ is true history in its highest sense.”—LITERARY CHURCHMAN.

THE GOSPEL OF THE RESURRECTION. Thoughts on its Relation to Reason and History. New Edition. Fcap. 8vo. 4s. 6d.

This Essay is an endeavour to consider some of the elementary truths of Christianity as a miraculous Revelation, from the side of History and Reason. If the arguments which are here adduced are valid, they will go far to prove that the Resurrection, with all that it includes, is the key to the history of man, and the complement of reason.

Wilson.—THE BIBLE STUDENT'S GUIDE to the more Correct Understanding of the English translation of the Old Testament, by reference to the Original Hebrew. By WILLIAM WILSON, D.D., Canon of Winchester, late Fellow of Queen's College, Oxford. Second Edition, carefully Revised. 4to. cloth. 25s.

This work is the result of almost incredible labour bestowed on it during many years. Its object is to enable the readers of the Old Testament Scriptures to penetrate into the real meaning of the sacred writers. All the English words used in the Authorized Version are alphabetically arranged, and beneath them are given the Hebrew equivalents, with a careful explanation of the peculiar signification and construction of each term. The knowledge of the Hebrew language is not absolutely necessary to the profitable use of the work. Devout and accurate students of the Bible, entirely unacquainted with Hebrew, may derive great advantage from frequent reference to it. It is especially adapted for the use of the clergy. "For all earnest students of the Old Testament Scriptures it is a most valuable Manual. Its arrangement is so simple that those who possess only their mother-tongue, if they will take a little pains, may employ it with great profit."—NONCONFORMIST.

Yonge (Charlotte M.)—SCRIPTURE READINGS FOR SCHOOLS AND FAMILIES. By CHARLOTTE M. YONGE, Author of "The Heir of Redclyffe." Globe 8vo. 1s. 6d. With Comments. Second Edition. 3s. 6d.

A SECOND SERIES. From JOSHUA to SOLOMON. Extra scap. 1s. 6d. With Comments, 3s. 6d.

Actual need has led the author to endeavour to prepare a reading book convenient for study with children, containing the very words of the Bible, with only a few expedient omissions, and arranged in Lessons of such length as by experience she has found to suit with children's ordinary power of accurate attentive interest. The verse form has been retained, because of its convenience for children reading in class, and as more resembling their Bibles; but the poetical portions have been given in their lines. When Psalms or portions from the Prophets illustrate or fall in with the narrative they are given in their chronological sequence. The Scripture portion, with a very few notes explanatory of mere words, is bound up apart, to be used by children, while the same is also supplied with a brief comment, the purpose of which is either to assist the teacher in explaining the lesson, or to be used by more advanced young people to whom it may not be possible to give access to the authorities whence it has been taken. Professor Huxley, at a meeting of the London School Board, particularly mentioned the selection made by Miss Yonge as an example of how selections might be made from the Bible for School Reading. See TIMES, March 30, 1871.

*CATALOGUE of WORKS on EDUCATION, PHYSICAL
and MENTAL, GENERAL and SPECIAL.*

Arnold.—A FRENCH ETON: OR, MIDDLE - CLASS EDUCATION AND THE STATE. Fcap. 8vo. cloth. 2s. 6d.

This interesting little volume is the result of a visit to France in 1859 by Mr. Arnold, authorized by the Royal Commissioners, who were then inquiring into the state of popular education in England, to seek, in their name, information respecting the French Primary Schools. "A very interesting dissertation on the system of secondary instruction in France, and on the advisability of copying the system in England."—SATURDAY REVIEW.

HIGHER SCHOOLS AND UNIVERSITIES OF GERMANY.
Crown 8vo. 6s.

Jex-Blake.—A VISIT TO SOME AMERICAN SCHOOLS AND COLLEGES. By SOPHIA JEX-BLAKE. Crown 8vo. cloth. 6s.

"In the following pages I have endeavoured to give a simple and accurate account of what I saw during a series of visits to some of the Schools and Colleges in the United States. . . . I wish simply to give other teachers an opportunity of seeing through my eyes what they cannot perhaps see for themselves, and to this end I have recorded just such particulars as I should myself care to know."—AUTHOR'S PREFACE. "Miss Blake gives a living picture of the Schools and Colleges themselves in which that education is carried on."—PALL MALL GAZETTE.

MacLaren.—TRAINING, IN THEORY AND PRACTICE.
By ARCHIBALD MACLAREN, the Gymnasium, Oxford. 8vo.
Handsomely bound in cloth, 7s. 6d.

The ordinary agents of health are Exercise, Diet, Sleep, Air, Bathing, and Clothing. In this work the author examines each of these agents

in detail, and from two different points of view. First, as to the manner in which it is, or should be, administered under ordinary circumstances: and secondly, in what manner and to what extent this mode of administration is, or should be, altered for purposes of training; the object of "training," according to the author, being "to put the body, with extreme and exceptional care, under the influence of all the agents which promote its health and strength, in order to enable it to meet extreme and exceptional demands upon its energies." Appended are various diagrams and tables relating to boat-racing, and tables connected with diet and training. "The philosophy of human health has seldom received so apt an exposition."—GLOBE. "After all the nonsense that has been written about training, it is a comfort to get hold of a thoroughly sensible book at last."—JOHN BULL.

Quain (Richard, F.R.S.)—ON SOME DEFECTS IN GENERAL EDUCATION. By RICHARD QUAIN, F.R.S. Crown 8vo. 3s. 6d.

Having beenhareed by the College of Surgeons with the delivery of the Hunterian Oration for 1869, the author has availed himself of the occasion to bring under notice some defects in the general education of the country, which, in his opinion, affect injuriously all classes of the people, and not least the members of his own profession. The earlier pages of the address contain a short notice of the genius and labours of John Hunter, but the subject of Education will be found to occupy the larger part. "An interesting addition to educational literature."—GUARDIAN.

Selkirk.—GUIDE TO THE CRICKET-GROUND. By G. H. SELKIRK. With Woodcuts. Extra fcap. 8vo. 3s. 6d.

The introductory chapter of this little work contains a history of the National Game, and is followed by a chapter giving Definitions of Terms. Then follow ample directions to young cricketers as to the proper style in which to play, information being given on every detail connected with the game. The book contains a number of useful illustrations, including a specimen scoring-sheat. "We can heartily recommend to all cricketers, old and young, this excellent Guide to the Cricket-ground."—SPORTING LIFE.

Thring.—EDUCATION AND SCHOOL. By the Rev. EDWARD THRING, M.A., Head Master of Uppingham School. Second Edition. Crown 8vo. cloth. 5s. 6d.

“An invaluable book on a subject of the highest importance.”—ENGLISH INDEPENDENT.

Todhunter.—THE CONFLICT OF STUDIES, and other Essays on Subjects connected with Education. By ISAAC TODHUNTER, M.A. F.R.S., late Fellow and Principal Mathematical Lecturer of St. John's College, Cambridge. 8vo. 10s. 6d.

CONTENTS :—*The Conflict of Studies—Competitive Examinations—Private Study of Mathematics—Academical Reform—Elementary Geometry—The Mathematical Tripos.*

Vandervell and Witham.—A SYSTEM OF FIGURE-SKATING: Being the Theory and Practice of the Art as developed in England, with a Glance at its Origin and History. By H. E. VANDERVELL and T. M. WITHAM, Members of the London Skating Club. Extra fcap. 8vo. 6s.

“The authors are evidently well qualified for the task they have undertaken; and although they have selected a title for their work which might possibly deter a diffident learner from looking into its pages, they have nevertheless begun at the beginning, and without assuming any knowledge on the part of the reader, they have clearly pointed out, by a series of instructive diagrams, the footprints of the skater, as developed in lines and figures, from the lowest to the highest stage of difficulties.”—THE FIELD.
“The volume may be accepted as a manual for the use of all skaters.”—BELL'S LIFE.

Wolseley (Col. Sir Garnet, C.B.)—THE SOLDIER'S POCKET BOOK. By COLONEL SIR GARNET WOLSELEY, C.B. New Edition, enlarged. 4s. 6d.

This book is indispensable to every soldier, whether of the Regular Army or of the Volunteers, who seeks to be an intelligent defender of his country. Full instructions are given on the widest and minutest matters, and the

book is written in a clear, lively style, that at once arrests attention and conveys the desired knowledge. The New Edition contains all the most recent Regulations for the Army and Volunteers; also, for the first time, the Uses and Management of Railways in the operations of War are fully discussed. The TIMES says, "Everybody feels that it is just what he wanted;" the DAILY TELEGRAPH, "Every soldier who wishes to understand his profession ought to have it;" and the VOLUNTEER SERVICE GAZETTE strongly recommends Volunteers to peruse it diligently.

Youmans.—MODERN CULTURE: its True Aims and Requirements. A Series of Addresses and Arguments on the Claims of Scientific Education. Edited by EDWARD L. YOUNMANS, M.D. Crown 8vo. 8s. 6d.

CONTENTS.—Professor Tyndall "On the Study of Physics;" Dr. Daubeny "On the Study of Chemistry;" Professor Hensfrey "On the Study of Botany;" Professor Huxley "On the Study of Zoology;" Dr. J. Paget "On the Study of Physiology;" Dr. Whewell "On the Educational History of Science;" Dr. Faraday "On the Education of the Judgment;" Dr. Hodgson "On the Study of Economic Science;" Mr. Herbert Spencer "On Political Education;" Professor Masson "On College Education and Self Education;" Dr. Youmans "On the Scientific Study of Human Nature." An Appendix contains extracts from distinguished authors, and from the Scientific Evidence given before the Public Schools Commission.

THE UNIVERSITY OF MICHIGAN

DATE DUE

JAN

AUG 04 1995

AUG 30 2001



3 9015 01475 1021

collected by Google

2009
2008

DO NOT REMOVE

OR

MU



